Karl Maria Wiligut

Collected Writings

HERITAGE

The Nine Commandments of Gôt

[from a typed manuscript signed by Wiligut]

1. Gôt is Al-unity!
2. Gôt is "Spirit and Matter," the dyad. He brings duality, and is nevertheless, unity and purity . . .
3. Gôt is a triad: Spirit, Energy and Matter. Gôt-Spirit, Gôt-Ur, Gôt-Being, or Sun-Light and Waker [*Wekr*], the dyad.
4. Gôt is eternal—as Time, Space, Energy and Matter in his circulating current.
5. Gôt is cause and effect. Therefore, out of Gôt flows right, might, duty and happiness.
6. Gôt is eternally generating. The Matter, Energy and Light of Gôt are that which carry this along.
7. Gôt—beyond the concepts of good and evil—is that which carries the seven epochs of human history.
8. Rulership in the circulation of cause-and-effect carries along the highness—the secret tribunal [*heimliche Acht*].
9. Gôt is beginning without end—the Al. He is completion in Nothingness, and, nevertheless, Al in the three-times-three realization of all things. He closes the circle at N-yule,[1] at Nothingness, out of the conscious into the unconscious, so that this may again become conscious.

Written in July 1908 in Goerz.[2]

1. N-yule reflects German *null,* zero, nothingness, and is a reference to the Yuletide at the end of the yearly cycle.

2. The typescript itself appears to date from 1935 (see facsimile reproduced on p. 43 of this book).

Ancient Family Crest of the House of Wiligut

[from *Hag All All Hag* 10 (1933), Heft 2/3, pp. 290-293]

INSCRIPTION OF THE SIGNET-RING ON THE REVERSE SIDE

EMBLAZON OF THE CIRCULAR SEAL:

UPPER TRANSCRIPTION: *Uiliguotos,* an old form of the name Wiligut.

LOWER TRANSCRIPTION: *Ueiskuinig,* Weisskunig, Wissenskundiger [= Man of Scientific Knowledge].

The FORM OF THE WRITING is Gothic of an uncommonly extreme age, related to the Greek script. U (also used for W) has the form of the Greek long O (omega).

The Kun-Rune (also indicating G) has the form of the Latin Y (ypsilon).

Turned to the left this sign indicates the final S.

L corresponds to the Greek L (lamda). R is formed in a very similar manner.

THE OPEN TRIANGLE (Draugh, Drehauge [= rotating-eye], even in the Christian iconography a sign of the eye of God, that is often inserted as such). Being open at the top means "open to the influx of the Holy Spirit from above," that is, initiated by the All. Into this triangle there grows a cross from below with a horizontal and vertical beam. The horizontal (shaft of imagination) indicates Matter, the vertical (shaft of will) indicates the Got-Spirit impulse, which generates the conscious Got-Spirit from above in the point of intersection by means of the All-Spirit.

But generation takes place in the triangle itself, that is, in the Spirit-Material (spiritual Matter). It works itself downward (breaking through the horizontal beam of the triangle) into the solar disk, which is nestled within a crescent moon (the cradle of *Mani*)[1] in order to *mani*-fest itself there as the center of creation in the visible world. The sun and moon served the old Egyptians as signs of the aeonic letters Ra-To, as signs of the creation of the time-space continuum and its regularity: TORA (Hebrew for the Law)—this is explained in an earlier booklet *(Ostara).*

TWO VICTORY-RUNES (S) bear up under the triangle on the left and right two visible forms:

The inner world of the Son (SUN) to the right on the pole of imagination.

The outer world of the Father (Fa-tar, hidden creator) to the left on the pole of nature.

Together with the triangle these two victory-runes form the eternal sign of the Trinity. The two small crosses to the right and one to the left are very meaningful.

THESE ADJACENT CROSSES in the form of the so-called Jerusalem-cross (Holy-Salem, holy place of salvation and peace) mean that the pole of imagination has two poles. Our consciousness is directed toward the inner world and toward the outer world, while on the pole of nature the outer world appears as a unity.

TWO HOOK-CROSSES [*Hakenkreuze*] in both directions of rotation: to the left turning to the right, absorbing inward; to the right turning to the left, radiating outward. Kortschelt was already aware of this differentiation, which is confirmed by the latest investigations by Heermann Kassel, M.D. In his apparatus he separates inhibiting radiation (with rightward rotation) from the growing radiation (with leftward rotation). An experimental confirmation of this heraldic symbolism!

In the interplay of these two forces, both creation and destruction are effected, in accumulation and radiation. Matter is accumulated into cosmic bodies which then in turn spew out their light. Everything spiritual radiates, and

1. *Máni,* ON for “moon.”

in quite individual ways, as can be shown by the sidereal pendulum. In this way the Father arranges his space of creation; this creation is then spiritualized by the third Logos, or once again dematerialized by the Holy Spirit. As shown by the seal, these two mutually complementary principles of generation simultaneously transition back into UR-SUN (active-passive) and SUN-UR (passive-active) as bearers of the oscillating, rhythmic eternity (circulation) into “deepminded” (inverted, reversed) HALF-UR, which, towered over on both sides by two “generative” (manifesting) LAF-RUNES, together with those of the cross-

beam, forms an open H (HAGAL as material and spiritual instinctive life) similar to a hedge-gate.

THE FOUR POINTS in the “open spaces” of the two hook-crosses indicate a doubled quadrature (leadership, Föruneiti, horse and carriage)[1] which together result in the number eight, the “high holy eight” or “tribunal” as a symbol of eternal karmic justice or the law of cause and effect.

It may be noted that this seal is almost identical to the SEAL OF THE MANCHU DYNASTY, which accordingly was as a Ve-clan originally also a bearer of the Armanic tradition.

EMBLAZON OF THE FOUR RUNES IN THE SEAL’S RING:

THE GENERAL MEANING OF THE RING: “Grasp the ring to achieve the Will of Got.” “Four Runes speak, four crosses point the way” together they once more form the “high holy eight” or “tribunal.” What those of knowledge have *got*-ten should remain hidden.

THE 4 RUNE-SEAL:

The IS-RUNE means I, Got-I, GOT again breaks down into Gibor-Othil-Tyr.

GIBOR is to be analyzed as a Sun-Rune and an Ice-Rune, together as the Sun-I; the All-Light which emerges from the hand of the great provider (whom Wirth calls Dagda with the providing hand, the God of the Tuatha-folk). [2]

OTHIL is the eternal manifestation of spiritual-material Being.

TYR is the victory of Light over Matter in the action of Light (eternal cycle).

1. *Führung, Föruneite, Fahrungspann*.

2. The Wirth referred to is Herman Wirth, who was the head of the *Ahnenerbe* from 1935-37. The Dagda ("Good God") and the Tuatha Dé Danann ("people of the Goddess Dan") are figures from Irish mythology.

GOT therefore means "Hallowed All-Light of spiritual-material being in an eternal cycle in the circle of creation in the All."

The RUNE-SEAL SUN-NOT means solar need, coercion of Light.

The RUNE-SEAL OTHIL-IS indicates noble-I, to be read here as PERT-AS-IS-YR-RYTA.

PERTASA is Horse-Ase, Odhin as Hangatyr [Hanged God], Perata-Peorth (Berchta = splendor, brilliance).

IS = I

YR = error, decay, change.

RYTA = rhythm of passing away to a new arising. What arises anew is once more IS, I, in an elevated form.

CONCLUSION: "The Got-I in the restriction of Light is bound for Pertasa (Perchten) onto the cross of Matter, and changed in the rhythm, but always remains Got-I"

For the coat-of-arms as well as the Rune-Seal print I am indebted to Colonel Wiligut from Morzg near Salzburg, who is himself one who bears a tradition going back over 10, 000 years in his Wili-clan. There were only a few additions made by the editor.[1]

This coat-of-arms and its explanation should show that German heraldry goes back to the most ancient origins—back to the Armanic Runic tradition. Runes speak rightly to the one who conceives of them as the revealers of the deepest secrets of creation.

1. Werner von Bülow.

Germania . . .

[from *Hagal* 11 (1934), Heft 7, p. 1]

Eldritch homeland of Germania
Now it is Northern ice . . .
So the young land of the South became ours
To the honor and praise of Gotos . . .

We bore out of the Northern track
All ’round the whole Earth
The Will of his Ur-Nature
In accord with his “creative band” . . .

He is “Matter”—He is “Spirit”
Moved by His “Energy,”
Eternally praising a creative circulation—
Enclosed as “Gotos-I” . . .

Even we are conscious of His Ego!
We bear through existence
The Will of His desire for creation
In the bright sun-shine! . . .

We are Germania! Full of Energy,
Self-aware of the “Will”:

It is He, who creates our essence,
As “Got”—in our breasts! . . .

Whispering of Gotos—Rune-Knowledge

by Jarl Widar

[from *Hagal* 11 (1934), Heft 7, pp. 7-15]

1. Knowledge of the Norns

Out of the Northern soil a strong tree rises up
With an eternally green crown, to the cloud-gate of Aithar[a]
That is the World-Ash—the World-Tree, Ygdrasil;
It is the Tree of Life, it holds much of Gotos’ wonder . . .
Three roots link its power to three well-springs
In the soil of its growth—which shapes the Northern essence.
The roots and the wells are subject to the Norns.
They are the sources of truth, the tree’s way of Being . . .

The first—Ur-da the Norn—flows from its generative Energy,
Germination without end in Gotos’ greater world.
The eternally young spring—of life’s deepest meaning:
The structure can be transformed,
but not the germination within!

The second, called Werd-An-Di—always flows forth from the present,
Which spiritually quickens Energy and Matter according to Gotos’ Will . . .

She roars, rages and rushes—knows no rest or calm,
Develops, forms and fixes the drive to germination constantly
In the rhythm of steady Becoming—unperturbed toward the goal:
So that—completed in Being—seed emerges from growth . . .

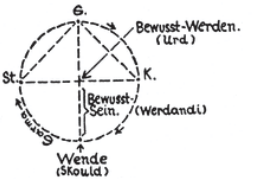
The Third flows forth in hiding—and rules the power of the stars . . .
What Urd-Werdandi create—is completed by her!
She forms the Energy for change, as conditioned by Spirit and Matter
And as the process of things compels by “Need” and “Thorn”
And shelters and measures
with careful patience whatever is ripe.
And transforms all growth. She flows forth—the Norn Skuld!!

Thus grows the essence of the North—
the Life-tree of the Spirit—
Nourished by spring and roots, in Gotos’ world-wide cosmos.
The eternal movement of Spirit in Matter by means of Energy—

It is this which creates Life according to Gotos’ will.
It draws up Energy from Gotos’ womb by roots in the well
Becoming fruit from the Life-tree and new seed as well,
Until germination begins once more from seed,
And thus it is recollected in Gotos’ governance of the Norns . . .

2. Gotos’ Eye—Draugh (:Rotating Eye:)

Who is unaware of this sign—the Triangle-Eye of God?



St. = *Stoff* [matter] G. = *Geist* [spirit] K. = *Kraft* [energy]
Bewusst-Werden = "conscious-becoming" *Bewusst-Sein* = "conscious-existing"
Wende = "change, turning" [Regarding *Garma*, see footnote]

The Ancestors called it—short and sweet: Gotos' Draugh . . .
Got-Spirit, Got-Energy, Got-Creation (:also called the stuff of Life:)
They are—as points—firmly fixed in Gotos' eye . . .
Spirit is the "point above,"
to the left Matter and to the right Energy.

As Spirit submerges to the depths it is set free from the restraint of both!
"Life aware of Spirit," mindful of Energy and Matter—
Is awakened to its Garma[1]—in a circular pattern . . .
And becomes a child of Gotos, a Spirit in the son of man . . .

1. *Garma* is a Listian term = Sanskrit *karma* (Lat. *fatum*).

And thus Got himself is able to recognize—Got-Spirit on the throne . . .
And by Gotos' power knowledge of the highest wisdom comes to him,
Who allows the Spirit of Gotos to govern his soul's essence . . .

Thus our ancestor—the hero Teut—also viewed Got,
He became knowledgeable of the Runes, familiar with Gotos' Draugh . . .

He learned that Got-Spirit
steadily brings change in a cyclical way,

When the cross sinks to the depths between the poles of Energy and Matter . . .
He learned that “Spirit in Matter” powerfully awakens
From the dark of night with consciousness at the cross-point in the cycle of the Spirit . . .
He learned that the soul—only conscious at the cross-point —
Is fully awakened to Life—and to its suffering and desires . . .

By means of the Runes—by Gotos’ original script—he made known to us
How Got spoke in the cycle of creation—His creative speech!

The children of Teut piously cared for this light
And lived—as it pleased Got—in his presence.—
But there came times of trial; for the dark blood of the South
Spoiled pure customs, and derided Rune-lore . . .
The children of Teut—spoiled, sick in body and soul,
Became the playthings of change, which forced them to the depths . . .

In rhythmic events of the coursing of this world
Lives, however, the Will of Gotos, who animates Matter with Energy . . .
Ancestral Energy still pounds in our Teutonic blood—
It commands us to struggle, to fight for our Rune-lore!
We do not want to be without our Teutonic Rune-knowledge,
We want wisdom and knowledge—for our whole earth!
It shall again be proclaimed how Gotos’ creative power
Brought the wealth of ideas to the children of Teut!
The Spirit of the eye of Gotos,

full of light and Energy, will then rest
Upon Gotos' folk—the Teutonics—and upon their science!

3. Gotos' Rule

From ancient times our ancestors' kind carried forth
Noble Rune-knowledge right up to the present time.
They did not question their suffering
through the course of bad times—
They simply stored up their knowledge for better times.
Thus Rune-lore rises up like a granite stone,
As a sign of Teutonic troth right up to our day.
The world may also be surprised
as to how such a thing was possible—
Got works in the greatest as well as smallest things—wondrously
His Will must be victorious, *HE* is the Spirit of creation,
That victoriously shows the way to His forces.

Thus you should not be surprised:
There are still some living mouths,
From which noble Rune-lore is received by word of mouth!

And Gotos' Will proclaims: "Let there be light again!"
And Rune-lore is whispered from Gotos' presence . . .
So 'tis then heard,
what their mouth has to proclaim to the folk—:
"In the beginning was only Gotos! And Gotos became the deed!"
And Rune-lore is whispered from Gotos' presence . . . :
It proclaims the Will of Gotos—"Let there be light again!"

4. Rune-Whispering . . .

Ur-Runes whisper, speak of the beginning of all time,
Of Gotos' noble essence, of the passage of eternity.
Of the coursing of Got as Spirit, of Ur-Matter, Got as Energy,
How eternal transformation shapes the course of Life,
How Got-Energy permeates form with Spirit in what comes to pass,

How coming to be, being, and passing always brings new germination—
A well-sheltered spark of becoming fixed in Matter
And thus time and measure acknowledge the light of creation . . .
And so develops the rhythm of Life by cause/effect
The cause once more rhythmically born as an effect—
And so hides creative rule in the Ryta-rule
And Spirit and Energy work as a soul aware of Matter . . .

The past shapes clarity, opens us to perception.
The present experience determines the course of Garma.
Ur-Runes whisper, speak and advise all the time!
They also teach the future—the course of eternity! . . .

5. Ancestral Knowledge

One more thing—before the Runes proclaim Gotos' deed to you—
Listen to the mouth of truth, listen to the Irmins' counsel:
The Germanics never had "Gods" as they did in Rome!

They knew only "Gothari"[b] and his realm of creation!
Of course, Gotos' names are changed, as with "Got, the Lord". . .
But Got remains always the essential kernel of creation

spiritually . . .
This noble knowledge of Gotos was the treasure of the Germanics
And it also lived on in the clanic and ancestral cult.

Thus the pillar of every high-seat was decorated with the image
Of the one from whom the clan descended, armed with spear and shield.
So on solemn festivities the clan only brought symbolic sacrifices
To their ancestor depicted on the *Stabur*[c]
Even the sacrifice of enemies was only atonement for blood,
For the suffering of the clan
and harm to the people and their property.

And because such thinking was unknown to the servant of Rome,
The ancestor was identified by them as a “Roman God”;
In mockery, it might have been thought . . .
but it was not considered,
That such a servant of idols is always a wicked wight . . .
The beast-men avenged themselves
and wrote lies of the silliest kind;
Now these serve as sources—as “treasures of learning”. . .
And in a pious fury of faith what was once recorded

As ancestral spiritual heritage was now destroyed,
Even Rune-lore itself, in these dark times,
Was considered “sorcery” and “heathen” by the pastors,
So it could not bear witness to the ways of our ancestors;
Only servants of Latin and Greek were considered “learnéd”. . .
Thus “humanism” drove out the light of the tradition
In the gore of the witch-craze with fire and stake.

This is how the oppressors invented “Gods” for us
And deprived us of our ancestral heritage[1]
and of Got, the Lord . . .

And foreign idols were, to our torment,
Placed upon the high-seat pillars in our ancestral halls.
Why even the graves of our ancestors were—outrageously—
Plundered and destroyed by these desecrators of corpses . . .
Thus was primordial knowledge—just as well as Rune-lore—
Taken into “high safekeeping”[2] passed on from mouth to mouth

And conserved as “secret knowledge” by those belonging to loyal clans
For the better times coming in posterity . . .
Thus need turns to virtue, for intelligence commands it:
For the preservation of our heritage—the Rune-lore of Teut.
And now shall resound once more—the “high master-word,”
Now shall we once more sing at every Teutonic place
Of our Fathers’ knowledge—of Gotos’ world of creation
And keep well-hidden what is “whispered” of the Runes . . .

6. Runes Speak!

Once the “I” was born, a matter about which the lore is silent,
In humility even creation bows, full of devotion:
The primordial I of light, the lofty one, which as Gotos’ Spirit,
Directs the guidance of our thoughts in the transformation of all things—
This I—the incomprehensible, was named Got-Hari by Teut
This rulership in creation and His eternity! . . .

To create the world out of “Nothing,”
Matter by primordial light-Energy
In truth—here the science of humanity can go no further . . .

1. *Ahnenerbe.*

2. *hohe Acht.* The “hohe Acht” is also a mystical runic concept referred to in the papers of Wiligut’s student, Emil Rüdiger. See Lange, 1998, p. 227.

No struggling and no thinking of the human brain comes close
To the creator of all existence. He was and is always there!
Our earthly sphere has borne four epochs of humanity,
Which “secret knowledge” tells us about the cosmos.
And this science only knows that Gotos’ light-filled Spirit
Eternally circulates as a stream of Energy in Matter—
in His body . . .

Now, in order to explain Gotos’ being to the Asa-children,
Teut carved the Rune x in a soft stone;
And said: “The stones speak” of Gotos’ essence.
Out of “Nothing” they came to be—a being by Got’s decree . . .
Upon this first sign, symbolically “I,” the same as “Is,”
Teut constructed a language,
which was therefore called “Gothic”. . .
And the Rune says “Spirit-I,” and “is” in northern land,
Thus this sign became known to all the people.

In primordial Matter, with a most mysterious Energy,
there eternally circulates
The Spirit-I, that creates change in the germination of Life.
In order to “interpret” its meaning—clearly that of

primordial Matter,
Teut chose the Rune—and called it Aithar.

It was often called “tel” by the Skopes[1]—and skalds,
Those transmitters of old wisdom and the customs of our ancestors.
From these two Runes the symbol became clear to us:
Spirit-I is spiritual consciousness in Matter, in the Aithar . . .
From this image of circulation the lofty sign of the cross
Ascended in luminescence and was elected by “knowledge”

To be the symbol of eternal becoming in Gotos’ creative process
And to which henceforth were sung songs of praise on earth,
Glorification without end, as long as the world exists,
Until it—following Gotos’ Will—passes away in Aithar . . .

Where Spirit is submerged in circulation in Aithar’s Matter
There thought is formed, which now directs its body . . .
The *body*—formed in Matter—Spirit confined in form—

1. *Scop* is an OE word for “poet.”

Bound to the cross-form now—the Rune “man” was named . . .

Spirit-I, thought—begins the course of Life,
Awakens “germination” with hands upraised in Matter.
The germinating hand thus lifted to the head.

Teut gave the sign of giving—called the Rune “kaun”

The germ—the thought of light—now resting in Matter,
It now struggles for its essence and becomes a glowing fire . . .
Kindled these flames—into a fire, light of creation

Thus that Rune was called the Rune “fa”

Germination had already split the “I” into Matter and Spirit,
Circulating in the workings of creation without beginning or end. . .
Despite discord there was unity—therefore by a wise hand

The Rune was called “ans” or “asa”—the “knowing one”. . .

Knowledge of discord—only this alone
Provides a wealth of thoughts, “Being” rich in perception.

Out of the “fire” Becoming perceived “creative Being”—

This lofty Rune-sign—it was called “os.”

Being in creative primordial Matter, formed from the Energy of germination
It is that, which creates the soul in Gotos’ mutations . . .
“Nothing”—and yet primordial Matter, its cycle permeated by the glow of Energy,

The material Being of Spirit, the Life-Rune *“eis”*[1]...

Germination in “unity”—the creative Energy of Got—

Creates a living compulsion for *change.*—
It is the Rune “not”[2]...

1. *Eis,* German “ice.”

2. *Not,* German “need, want; necessity; difficulty, trouble; misery; danger, emergency, distress.” The rune shapes ᾿ and ᾽ seem to have been reversed in the original text.

Matter—borne by Spirit—brings forth “knowledge.”

Knowledge and ability!—It’s the Rune “Tor”. . .
Matter descends to Spirit, changing forever and ever,

It becomes the cyclical victory—that is the Rune “tyr”. . .

Spirit—borne by Matter, engages the workings of gemination,
Generates eternal Life—the Rune of primordial Energy “laf ”. . .

The rhythmic working of energies—a song of the generation of primordial fire—
Is the fluctuation of Life, “Is-sig-sal”-rune “rit”. . .

The force of change in Matter, life’s well-spring of death,
It is the Rune of generation—the wonder-rune “thorn”. . .

Being induces its workings three ways in the course of nature:
Coming, being, and passing away as the trifos-rune “ur”. . .

In the Al Gotos’ fire of Spirit in Matter demonstrates—
Through Energy the “sig-sal-sol-sun-rune,” and mastery of creation . . .

Demoniacally inverted it appears to us as Zil,[1]
As zig and zag—this ends the game of life in rest . . .

But one is in the bow upside-down—a child of change—
The Rune “yr,” the sign that we are transient . . .

Thus “man” united with “yr”—becomes a high master-word:
“Hag-Al”—the cross-rune, knowledge-hoard of wisdom . . .

Hail-sign! Never written! The letter-rune “h”
Was used in its stead, whosoever was aware of its “speaking”. . .

Pietris-mannus myth reveals our I . . .

Thus “man” bound to “yr,” then the “Wend-horn”[2] is proclaimed . . .

1. *Zil* cf. German *Ziel,* “target; aim; goal.”

2. *Wend(e),* German “change, turning.” The *wendhorn* (wending horn), a combination of the “life” and

"death" runes, was interpreted as a symbol of the Tree of Life by List and other ariosophists.

Yet another Rune I know, which many liked to choose:
Light-I as the Gibor-Rune—It endures to Got on high! . . .

Two lives bound by deed resulted in the Rune "eh";
It says: Law is ryta, SS and also GG . . .[1]

Two Life-Runes each "different," yet of great significance . . .
Whosoever bears nobility: Be noble! This declares the Rune "othil."

Two signs of generation govern by Spirit and Matter and Energy:
This Rune of secret science is called Bar-Björk.

It contains death—Life according to Gotos' kind of Being
And nevertheless it eternally gives the new present-moment . . .

Thus concludes the Rune-legacy from our ancestor Teut.
May Got preserve for us this treasure for all eternity!

Runes Whisper . . .

There where the needle points North, there was the light so bright,
To the East its Energy descends,
“Matter” was the western place,
And yet this too was always permeated
by the Spirit of “Gotos,”
By his breath, which forced circulation
from “Nothing” through Energy.

The circulation which is called Life—
the Being of all essence,
Which the world always acknowledges
and which will have been once more . . .

1. This is a reference to the mysterious letters SSGG used in connection with the symbolism of the “Holy Vehm.” See Guido von List’s *The Secret of the Runes,* p. 89.

Tihsal = Gabal—from night to light,
the Gotos’ eye does not hide

1)

2)

In his “Hagal”-Rule. There where the creator speaks “Truth,”
Lies and deceit must freeze . . . !

The original law of balance
holds the zodiacal Tyr-circulation captive
The “Araryta” carries Being justly and without lament
Thus all the Runes, which are otherwise called “mutes,”
Speak as carriers from the “original-world-Matter,”
masking themselves in “Nothing.”

From three-times-three arose the world
which Gotos laid over “Nothing”
As a “point” in Aithar’s circle: The “Unnameable, Wise-one”!,

Tihsal-Gabal encompasses Hagal
and becomes original-“conscience”

3)

4)

Commands and gives all salvation,
encompasses “universal knowledge”. . .

The Rune “tel” is receptive,
directed by “Energy and Matter”. . .

5)

The diagonal Rune “bar”—it carries,
is classed with “change”

6)

The “balk” must conceal and hide,
it’s the pliable support

7)

“Rod” speaks of “Life-Death,” as if it were nothing . . .

8)

The significance of the three crosses
on the three green hills is highly mystical

They must “turn”-around the misery of Kala,
hold original-knowledge kalically . . .

9)

And from the houses of free farmers
we are greeted by crossed “bar” and “balk”

10)

1) Tihsal = I command salvation! (deichsel) [= “pole, beam, shaft”]—

2) Gabal = I give salvation! (Göpel) [= “winch, capstan”]—

3) Orientational key for Stafa (St. Stephen)—

4) Hagal = I encompass (protect, hedge-in) the Al!—

5) tel = receptive —

6) bar = bar, bier, carrier, death—

7) balk = conceal, hide, illegitimate child, support—

8) rod—

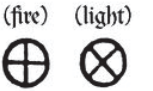
9) Kalically—Calvinists! and used in relation to old religious laws—

10) ge-Rune = farmer’s mark on the gables; see heads of horses, etc.

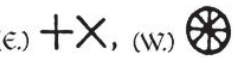
So this teaches us:
Germanic land can never sink into corruption!
We always carry the Spirit and world of Gotos over every land
And Energy-Matter are in a fixed bond,
animated by His Energy
And in this way only carry Gotos' soul upon His world
They are only bending to His Will upon its star-waves . . .

The Quadrads.

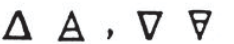
And Ur-da spoke again: The many quadrads
Are a charming play of eternal Life. . .
They carry carry the fire—they carry the light



They know, what the Earth—
what the Water says

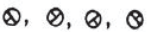


Four signs! They bear very deep meaning
Of hidden working inside the triangle . . .



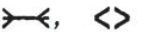
The testimony of lunar images
in the phases of the night—

They show the holy power of the quadrads . . .
They whisper of Life—of coming and going,
Concealed, half hidden, birth and beginning . . .



Of the sign of the “horen” of fyruedal,
Of “sihhala—fyrbok,” in a silent number,
Of “Yb”—yew-bow, of the strange “Yr,”
Of the “Fem”- and “Man”-sign purely in the lunar phases...

In the Iring as in Wan—in the twofold Ing—
Two quadrads they are, and yet not limited!



As Yrman as Yrmin, the spiraling horn full of Energy—
Brings us to completion with “Ingo” and “Ingso”. . .

Other quadrads I arrange with “is” and with “bar,”
With “balk” and with “tel,” clear to all who “know”. . .

And conclude the “signs” with “ask” and “vitri,”
With “karal” and “sal”—the “Harmony of the World!”
Thou inquiring Skope—understand Being,
“Silence” too always contains much knowledge . . .

Odhin’s[d] Rune-Song [12]

143. Runes will you find and staves of counsel
Very strong staves, very powerful staves.
The primeval speaker conceived them,
the great gods performed them.
Odhin carved them, the most exalted of the rulers.

144. Odhin among the Ases, Dainn among the elves
Dvalin among the dwarves, Alsvidr among the giants.
I cut some myself.

145. Do you know how to carve? Do you know how to advise?
Do you know how to find? Do you know how to ask?

Do you know their value in prayer and sacrifice?
Do you know how they are to be sent and restrained again?

146. Better unasked than too much of sacrifice.
In this an eye always looks for a reward,
Better to send nothing than to have to restrain it later.
Thus Thundr carved before the inception of peoples,
Before he vanished, back to where he came from.

Then there follows in 18 strophes the characteristics of the 18 runes in a particular order which served as a basis for how the skalds constructed their numerical calculations. Then the song concludes with a meaningful promise of salvation:

165. Now the sayings of the high-one are said
In the hall of the high one
Useful to the sons of earth,
not useful to the (matter-bound) sons of the giants.
Blessed be the speaker, blessed be he who knows them.
Blessed he who learned them,
Blessed all those who hear them.

If even in these verses, the high-one, the original creator, is concealing himself behind various names which are elsewhere—e.g., in the “Song of Fire-magic” of the Edda (“Grímnismál”)—indicated as names of Odhin, then all of these names should be understood as

1. These Eddic verses are translated as they appear in Wiligut’s writings, without regard to the Old Norse texts.

2. The Rune ᚾ appears, incorrectly, as ᚼ in the original.

circumlocutions for the characteristics and functions of the One, which itself remains unnameable and inscrutable.

Nevertheless an attempt should be made to give some kind of methodical instruction concerning the names, which also once again form special code-words:

Hroptr: Derived from chrop, body (Latin corpus), also called Hropta-Tyr, indicates the creator of corporeality by means of calling out the word of creation. (This is not indicated in the translation.)

Thundr: According to the rules of the sound-shift[1] this might be thought to be translated by Tinder[2] as the destroyer of life-forms by fire and death. also among the Finns Tuonmali indicates the realm of the dead.

Dainn, the rune-master of the elves in the realm of souls, could indicate the one who generates (Dorn) the inner (inn) unified consciousness (AS).

Dvalin among the dwarves, i.e. doubles and twiners, connects bodily and spiritual being, as the name dwarf (tvergar) actually means “belonging to two realms.”

Alsvidr, All-knowing, All-wit/Alviss is elsewhere known as a dwarf-name which migrated to Spain along with the Goths and returned to Bavaria as the saintly name Alois.

1. This can have nothing to do with the (second) sound-shift in Germanic whereby initial [t] → [z], e.g., Tyr : Ziu. Old Norse initial [th] corresponds to modern German [d], e.g., Thorr : Donnar.

2. *Zunder.*

Number

by Jarl Widar

[from *Hagal* 11 (1934), Heft 8, pp. 1-4]

Runes Rown, Numbers Speak . . .

As our great ancestor Teut taught how to rown Runes
And Got armed creation with his word, and Matter with power,
At that time number was also created,
which in the All-occurring
Now henceforward gave Rhythm to Mass,
to coming, being, passing away . . .
Number created color, form and sound
in the structure of all Becoming,
It vibrates throughout all eternity in the cosmos and on earth . . .
It is the Ryta of all power, elected by the Spirit of Gotos,
To effect things according to the measure of cause,
out of which it is always born . . .
It gives clarity to his power, strength to his light,
This eternally furthers
the universal history of Gotos in the Aithar . . .
It vibrates in the cosmic turning of the stars,
destroys, builds new worlds,

It’s the master-word in the golden section,
where only one-two-three Matter
And three-times-three—the great number nine, truly—
numbers came to an end!
Three Norns are near Mimir’s head, to turn the three-times-three.
And Mimir’s head grows immensely
to the numerical value of the fates
And bears speech from Gotos’ wisdom into view as the well of Urd . . .
Thus I wish to reveal number to you,
how it was borne one time,
How Teut taught it to his folk, chosen for him by Got.
How it preserves wisdom for you until the new days
That law and the measure of the scale
newly blossoms for the folk,
And from Word and Number the Folk of the Earth perceive,
What Got commands in his Al, in Coming and in Becoming. . . !

N’ul-ni—the unconscious I, ul = Spirit,
Ni = non-spiritual essence
It stands beyond time and space,
as “Nothing,” which once had been,
It is “original-being, Ru” in Spirit and Matter,
which no force penetrated,
Subdued by the Will of Got-har
as only a point in the Al—in Being—
There rest the commandments of Got—his I—
as a point in the circle
Most secret of essence unified in power,
as a noble way of creation

Intellectually it became the “world-egg,”
the Will toward solidification
The breath of Got-Har “rested” there,
as the end of annihilation.

But soon the point grew to “ans,” to breath—
the unity of Gotos
In the Al, and became and remains
the Light of most unutterable purity!
Got-hari himself as time and space,
as unity, being and rule,
Formation in Spirit, in Matter,
by his Energy, by His number . . .

“Spirit in Matter!” Out of Aithar’s form
concealed in the dual-idea—
There rests the “twist” as the primal beginning,
the ring of “life’s woes.”
And unity is the opposite
and nevertheless the weave of effect
From Energy as will, harmony,
the drive to sprout—Life . . .
Concealed and yet—present, weaving light
out of the darkness,
That’s the deepest sense of “duality,”
Got-Spirit in Energy: Life!

2 2

Duality: Spirit in Matter formed by Energy
in order to complete,
It becomes the Eye of Got in a ring—
“Drehauge”—to turn itself.
And from Two arises
the “Three” we certainly all know
And which we call the Tri-unity as Gotos’ form . . .
It holds in itself the power of generation
according to the Energy and Will of Gotos
In eternal rhythmic action to fill the ring with light!

3 3

And so from “Three” grew “Four,”
primal-fire out of turning,
So that Gotos’ Al might be completed
at the innermost levels in the “Fyrog”. . .

And “Fyr” breaks forth from the turning anew
as a sprout of young becoming,
Becomes a “hook-cross” in the created-all—
in heaven and on earth . . .

4 4

The “Dra-gon” is its heraldic beast—
for it completes the “Three”
And knowingly acts by that “fyr,”
as Being eternally turns . . .

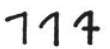
Out of Fyr grows “fem,” five in the ring,
a woman in appearance,
The purpose is borne into action
through Spirit in Matter, to world-judgment . . .
In the rhythm of events the law in action is set aflame
And holds the universe together in the ring
with its symbol of right.

Hidden, like the charm of a woman,
the primordial phenomenon is ruled
By “fem,” the voice within your breast,
becoming and—passing away . . .

From “fem” develops “sex,” the power of generation, from Will into
action!
Spirit, Energy and Matter
united twofold in Gotos’ odal-order . . .

In fire, water, earth, air—
there the ancestors were to be found;
Gothania—from Teut’s family,
the Ases and the Wanes.

Thus Teut's folk has borne the "Gotos-eye"
Since the beginning of time,
fully and completely into all eternity . . .



And if you ask for the "si-bi-la,"
the primordial word "sa-se," seven,
The answer is: "Solar-law" is the love of Teut's folk!
The Energy of Spirit sevenfold—
is the order of all Life!
Understand the deep meaning of this,
then, you will not live in vain!
Yet seven contains three and four!
Got has spoken through them.
And seven is the key number of human
ages of time . . .

In the course of time—in the course of all
things—sovereign rule bears
The rhythm of all cosmic phenomena in its
holy ring . . .
Effect unleashes cause, becomes new Life
once again
And yet this must in the end once more
give judgment . . .
Thus, with the number "eight,"
to the benefit of the pious

Wisdom and all knowledge
is taken up into “high safekeeping”. . .

The primordial word “ni-un,”
Spirit of being as the Mightiest in the
worlds
Is three-times-three the power of action,
creative knowledge holds good
In “nine” the whole universal form
is completed in a circle
As the Divinely final Highest Commandment
of the creation of Gotos’ rule

The “Nine Commandments”[1] *are* the Energy,
which fulfill Matter
According to the Will of the Spirit
in rhythmic phenomena with Gotos’ word!

The course of numbers now completed,
concluded in their turning
The Spirit has closed the circle
by its power with the
primordial word “cent.”
It moves for all eternity
in the path of the Midgard-serpent
Destroyed—it again becomes ready
for germination in His creative process.
Thus with “nine”
the divine universal phenomena
are completed,

With “cent” the realm of Hymir[e] begins,
for Got can not pass away!

Full of deep meaning “ten” conceals
the “thought of Heaven’s Got,”
Forms “Om” from the word of change “sal,”
the bright one[f] in a circle
It speaks through the “Irminsul,”
rings out in the sound of bells,
It is the blue flower of all fortune,
which keeps shoe and key dry . . .
In a word: The “heavenly-realm”
unlocks “ma” with a name
And always blesses
its beginning and end with “amen”. . .

1. See Wiligut’s “Nine Commandments of Gôt” on p. 79.

Thus with “ten” the Gotos’ number concludes
as the beginning of heaven’s space
And conceals the significance of this
in cosmic space,
in the Aithar up to a hundred . . .
From a hundred up to a Thousand—

then whatever is earthly is opened up . . .
Therefore man storms to heaven
with a driving force full of vehemence
But Got is time and Matter and Energy,
and Aithar's space and time,
He therefore builds from a Thousand on toward
the future number of eternity!

Runic Exhortation

Primordial Runes whisper! Wonderfully they preserved epochs,
When Got as a Spirit spoke the sword of creation
to the ancestor Teut . . .
Many thousands of years passed in coming and in becoming,
Five ages of man are already counted by Irmin on this earth.
Runic signs originated from sculpture and pictography,
A testimony to Nordic culture, truly without equal!
They led the "Drehaug" in the course of victory
through the worlds
And today—without any difference
they serve as bearers of a primordial cult. . .
To be sure the signs changed as did the tribal names.
They bloomed only to pass away, as if ruined in the storm . . .
Only those remained which alone remained loyal to the Drehaug,
And still love what they mean:
Tri-Unity! Spirit-Energy and Matter!
To be sure their nature too changed in the mouths of all peoples,
Only Runes still whisper what is true on this earthy sphere . . .
The Runes whisper to our folk, for they possessed it first

And only forget their best possession after a long sleep of error . . .
Why is this? It had to be! Multi-tribal, long-separated
By the tower of Papilon, not a single measure was maintained . . .
And so Got was removed
from the world in which the Teutons live,
An excess of many kinds of Runes could provide no knowledge . . .

Matter itself became regent now,
Spirit-Energy became secondary.
Runes became spiritually silent,
a “treasure” without a language . . .
Numbers were silent inside, they became Matter of value
And Gotos’ world-plan decayed, as Teut had taught us once . . .
Demonic became the ancestral cult,
which had once been the most precious
Thing of Teutonic essence on earth,
by which we were always renewed,
They were desacralized into gods, high and noble ancestors,
From whom our folk originates: From the Ases and the Wanes!
Soon alien gods stood on the heights—in the meadows,
Where once stood Gotos’ kirk,[1] *honored* by noble women . . .
The honor of women fell into dust,
their honorable dress became sin,
Thus the light-filled Got
was scornfully stolen from the Teutonic child . . .
In hieroglyphics of an alien kind, decayed, corroded by disgrace,
One looks in vain for the Spirit of Got,
which was robbed, forgotten . . .
So at this time once again

Rune-Knowledge is pounding in our hearts,
It whispers and warns and calls us to duty with its pure mouth . . .
Once again honor your ancestors' Sal according to
loyal Nordic custom
Give honor to Got! Then his Spirit will live in your midst!

1. "church," from ON *kirkja.*

The Creative Spiral of the "World-Egg"!

by Jarl Widar

[*Hagal* 11 (1934), Heft 9, pp. 4-7]

Primal law: "Above as below, below as above!"

Therefore in the middle there is a neutral force- (i.e., generational-) field!

Spirals are apparently "contrary" to each other in their rotations and despite this, form—connected at their longitudinal ends—a "unity" from an oppositional "dyad, duality . . ."

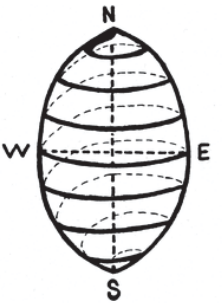
From the two spirals, each triply wound and connected by the generational plane (the middle-field), is developed the

form of the two-ended pointed egg—the concept of the "World-Egg." (See the images of Christ in the Goldbach chapel and the altar in the church at Oberzell.)

Both points are connected by an axis which forms the *is*-rune or the number *ans* [one], while the egg-shell forms the *unity* of the two halves of the spiral—so from *two* comes *one* (*ans*).

As long as the spiral (snail-shell form) is being "built" it is unstable in its own duality. It becomes *stable* as soon as the two spirals form the "World-Egg" upon *unification* at the middle surface—this is the completion of the process of "turning into *ans* (one)."

In nature this process can be observed precisely in a "wedding" between two snails. However, since this "unification of Two into One" only occurs periodically at mating times it can be convincingly seen that the concept of "eternal generation" by means of division of the "World-Egg" is present in the technical aspects of this creative process, and there is only a harmonious union as One/*ans* on certain occasions so that the "vital drive" is preserved in the "whole."



We observe the same process, which is demonstrated here by the snail whose shells are to be found in massive deposits in all primeval limestone formations of our earth, and we see this same process in the Al (cosmos) in the form of “spiral galaxies” . . . therefore:

CREATIVE PRINCIPLE:

Spiritual direction in Matter through Energy!

CREATIVE INFERENCE:

Eternal generation, and thus eternal Life and through this an eternal circulation, through constant “turning” of Life-forms in Matter is implied—from cause comes effect and from this the new cause is formed. From this ensues the law of the conservation of Energy, which again implies the “material circulator y-transformation”—that is, the concept of “eternal Life.”

FURTHER INFERENCES:

Both of the spirals of the “World-Egg” therefore possess two poles. In turning (rotation) these poles are connected as an axis. These are the poles—“Above-Below,” “Below-Above”—which are the World-Axis.

Both spirals are therefore in absolute balance within the “World-Egg” and so relative “inactivity itself.”

QUESTION:

What is the compelling reason for the rotation of the "cosmic bodies"?

From terrestrial life we recognize the aim in the two spirals: "eternal generation."

And Got-spirituality?

CONCLUSIONS:

1. "Dying" is therefore a half-completion. Question: Where is the second part of the "spiral"?

2. The two poles of the spirals are the two "ends" (Above-Below, Below-Above) of the central axis. Which is the *beginning,* and which is the *end?*

3. A magnetic needle and the axis of the earth prove the earth is a self-contained "world-existence." Why does the earth rotate to the East, to the sun-rise? A cosmic question which remains open!

4. I recognize that in the "spiral-unity" the "dyad" (duality) becomes a "unity" in humanity through "man and woman."

Man "giving" and therefore "Above," woman taking him, therefore receiving and so "Below." And by means of this "unification to unity" (World-Egg) in generation . . .

Is, *ans* both an axis. This is the human being. And the earth as the World-Egg in the cosmos?

Answer: Whether human—whether earth—force is completed by means of the two spirals—an opposition in Matter as the cosmically applied quantum "Spirit" (Got) contains both spirals as *ans,* "unity," World-Egg.

The balancing (generational) plane—is the equator as well as the neutralizing magnetic plane in opposition to the two pole-points for the Spirit-(Got-)force (electrical energy), which we indicate on a “magnetic needle” with + and -.

This “generational plane” is therefore a “true creational plane,” it is material from the Al, for us as humans this is the earth in its present form.

5. Are we humans answerable to “Got the Al” as the presumed temporal “highest forms of intelligence on this earth”?

Answer: “Yes!” Because our Mother Erda suffers when we act contrary to His creative will! We are moreover Nordic, i.e., polarized from above. We—as Got-seed—impregnate “Erda” according to the Will of Got . . . From this grew “fem”—law, right . . .

6. Two spirals, as the figure at the beginning of the article shows, each turning contrary to the other and when they are put together develop into *ans*, with the same “turning”. . . Therefore two electric (Got-force) currents, flowing into one another generate according to the length of their waves in the neutral central (magnetic) field! *SchickSal* [1] turning, transformation, new germination, Got-Spirit, eternal Life through Got-force, eternal youth in eternal circulation! This is generation—Got itself!

7. Three “turnings” from “Above.”

Three “turnings” from “Below”; between them the “middle” equals *seven!*

The “neutral” and, of course, generational field itself. What a depth and height is in this “spiraling number”. . .

8. The “self-contained double spiral,” which becomes the creative egg, the “unending eight,” the eternal motion, the

Got-concept Al itself—therefore the "high, secret eight," the self-contained original knowledge.

9. Completion is "Below," the projection of the unity of the self-contained whole—the "Egg of the World," or of "Creation." Below is the turning of Spirit-Energy-Matter in the Al in accordance with the three-fold possibilities of form by means of its tri-unity.

For "Below" again becomes "Above" and back again . . . So this is "completion" in eternal circulation, which is Got itself.

1. *Schicksal,* "fate, destiny."

10. "Nothing"—out of which the Will of Got-Al inexhaustibly renews itself in the concept of "turning transformation." Immortal in Itself like the World-Egg, through the unending spiraling time, space and mass, Self-contained as the human mind is able to conceive of it, since we are only an "Aithar-Atom" of His Spirit-Energy-Matter.

Original Our Father

[handwritten document, dated 1934]

Vatar unsar der Du bist der Aithar
Gibor ist Hagal des Aithars und der Irda!
Gib uns Deinen Geist und Deine Kraft in Stoffe
Und frome unsere Skould also gleich dem Werdandi.
Dein Geist sei unser auch in Urd
Von Ewigkeit zu Ewigkeit—Om! (:Amen:)

Our Father who art the Aithar
Gibor is the hagal of Aithar and of Earth!

Give us Thy Spirit and Thy power in Matter
And from our Skould in harmony with Werdandi.
Thy Spirit be ours also in Urd
From eternity to eternity—Om! (:Amen:)

Zodiacal Signs and Constellations

by Jarl Widar

[from *Hagal* 12 (1935), Heft 4, pp. 56-58]

There is a DIFFERENCE BETWEEN the twelve zodiacal [*Tyr-Kreis*][1] signs and the twelve constellations of the ecliptic.

The twelve zodiacal signs are INVISIBLE ! They are measurements of an arc.

They are arrived at when the zodiac—assuming the beginning of spring as the point of division of the year—is divided into twelve zones of equal size, which results in zones of 30° each!

The “face” of every “clock” even bears witness to the zodiac . . . of course, the number “12” comes exactly in the middle and so “Aries” begins at exactly 15° *between* the numbers 12 and 1, i.e., it is located at the first zone. For now we will not get into the reason for this.

In the most ancient times—most probably in the Atlantean cultural epoch—each of these zones of 30° had a very precise meaning as understood by Astro-Logy (:Star-Logic:).

As a result of the precession of the equinox the point for the beginning of Spring migrates from one zodiacal sign to another every 2, 160 years, and in this way the zodiacal constellation gets completely out of the zodiacal sign of the

same name. The zodiacal constellations remain immutable in the firmament. The zodiacal signs migrate and thus determine the cosmic ages (Taurean Age, Arian Age, Piscean Age, etc.).

And since at the present moment the beginning of the zodiac is between the constellations of Pisces and Aquarius, the zodiacal sign Aries is therefore superimposed over the constellation of Pisces. The sign of Aries remains, however, 0-30°.

We recognize that the “face” of every clock[g] with its 12 numerals has a certain meaning which most people can’t even imagine.

1. *Tyr-Kreis* is an ariosophical rendering which Wiligut substitutes for the common word for “zodiac,” *Tierkreis.*

These 12 numerals, each with its special meaning, are also at the same time the indicators of the oldest written signs of the primordial history [*Ur-Geschichte*] of humanity.

The Chaldeans and Hebrews (Kabbalah) as well as the ancient Egyptians and Chinese possess these special “writing symbols,” which have great similarity with those of the Toltecs and Aztecs. And not only these written signs, but also the special signs for the zodiac are almost identical!

If we take a look at the latter we will find these two among the decorative images in Germanic cultural history and can include the old Germanic written signs—the Runes—right along side of the linguistic groups already mentioned, whereupon we will find that these Runes are bewilderingly similar to these other written signs—and yet they are different: why? Because they are the original script of Aryan humanity and at the same time have to be the original script of the Atlantean culture.

In Atlantean times, then, these original Aryan Runes had a deep meaning by virtue of their logical ordering in the zodiacal signs, which was apparently lost as soon as their meaning was changed in an astrologically illogical way as a result of the variation brought on by the precession of the equinoxes.

From this presentation it is also clear that the runic writing signs have the cosmic vision of our primeval ancestors to thank for their origin—as was already set forth in the July and August 1934 issues of *Hagal.* So it was only after the demise of the Atlantean cultural epoch that the zodiacal signs and their written signs were transferred to the constellations of the elliptic. This caused that confusion of knowledge between the processes in the great solar year and those of a terrestrial year. This confusion is still fundamentally in operation today. But with this knowledge the oldest cultural documents known to us can be measured and—viewed not from the perspective of terrestrial years, but rather solar ones—these can lead us to correct knowledge of the ages.

Ought not a KEY also be discovered here whereby an attempt might be made for given points in time to adjust not only the great computations for the solar year, but also the purposeful cultic language and all its expressions, in accordance with current requirements? (Linguistic confusion.)

A comparative study of all the old languages and especially their linguistic roots must certainly be able to provide information about this!

Apparently we would have to bring ourselves to turn our attention to Astro-Logy which is needed as a key to many puzzles, and this is in order to verify how and in what way astronomical knowledge came to us out of the most distant antiquity and what documents concerning this knowledge

our forefathers possessed. For it is obvious to speculate that by this means we may gain access to knowledge about our ancestors which even in their times could not have been foreseen!

Finally, in order to pave the way for the possibility of comparison, those Rune-rows are herewith presented as they are revealed to us by the “talking head,” as soon as it is understood how to loosen its tongue.

Since in my opinion, with linguistic comparison of this kind, the various meanings from the ancient period would most probably have corresponded to the zodiacal signs—for the purpose of matching them up to the current precession relationships—such an effort would be extremely interesting! Certainly EVERY KIND OF RUNE may not be used for such comparative purposes, but only the so-called Ur-Aryan (Gothic) ones.

COMMENTARY BY THE EDITOR[1] ON “ZODIACAL SIGNS AND CONSTELLATIONS”

Whoever compares the statements contained in the Yule issue [of *Hagal*] with the specifications given here will run

up against a few minor discrepancies. To explain these, note the following:

1. The name Wid-ar appears here for Aries [*Widder*], there for Sagittarius, which here bears the name Widi (Wili).

   In Eddic mythology Odin is avenged on the Fenris wolf by Widar, who ushers in the Wood-Age (*Landvidhi; vidh* means meadow [*Weide*], wood) in that unsown fields bear fruit. Wili is named alongside We as Odhin's brother. According to the "Vafthrúdhnismál," Widar and Wali (who avenges Baldur on Hödur) rule over the sanctuary once Surtur's flames have gone out. He is also called Ali and is said to be the son of Odhin and Rind.

   The names indicate an inner relationship between Wali-Wili-Widi-Widar. Common to them all is the W as a sign of turning [*Wending*] and the sign of the ego: I. Since A expresses unity, L life, D generation, and R rhythm, we will probably come closest to the psychological concepts hidden behind these names when we say: All this means:

   Wali: Life's changing the ego toward unity. Wal is the freedom to choose [*Wahlfreiheit*] and at the same time the realm of the dead (Walhalla), the seat of the Einherjar.

   Wili: Life's changing from one ego to another through the will of light.

   Widi: Generational change from one ego to another through knowledge of the tree of life, i.e., of the organic nature of all changes.

Widar: The turning of the ego toward generating the rhythm of unity. His sign is the eagle [*Aar*], which hunts for fish among the rocky crags. He soars above solidity (rocks) and the rarified, fluid element of life (fish). He therefore also rules over the processes of growth. Unsown fields bear fruit for him.

1. Werner von Bülow.

2. With Saga the added Gibor-Rune has to be broken down into its component parts: S-I. In this way ᛋᚾ takes on the meaning sith (Nordic “late,” German “since”). Of course, sith also means “custom” [*Sitte*], tradition, what has been good forever. Virgo is the protectoress of custom and ancient tradition (Saga). However, as indicated in the Yule issue, Saga is also like Freyja [*Freia*], the monthly regent of Virgo. If Saga was seen as the equivalent of Aries [*Widder*] (i.e., Widar) this means that in the Wood-Age only Widar can reconstruct the Golden Age because he (Widar’s shoe!) will restore pure custom.
3. On the number 25, 920 it should be noted that it makes up exactly 6% of the number of the Einherjar in the Edda (“Grímnismál”) 432, 000 and so it is easy to remember. Since 6 (sexus) is also the number of generation, perhaps in this numeric relationship an indication can be seen, that the Einherjar (Herian’s fighters, symbol: unicorn [*Einhorn*]) engender the Age and the Platonic Great-Year through the numbers 4 (leadership [*Führung*] and formation by fire), 3 (turning [*Drehung]* and light) and 2 (polar tension), which together yield the number 9 of renewal and perfection. Six is the number of eternal regeneration. In connection with and as a reflection of these

numeric laws, marriage between brothers and sisters was practiced by both the Asiric and Wanic races, but after the sixth generation fresh blood had to be added. In this a numerical law is expressed for turning one Sun-Aom (Leo) into another.

4. If we look at the runes attributed to each sign perhaps some agreement can be seen with the usual astrological designation for each individual sign, as follows:

Aries, the fiery, forward thrusting ᛉI-rhythm, which is self-willed, wanting to put its head right through the wall.

Taurus♉, giver of germination (powers of formation) earthily tenacious.

Gemini ♊, force of salvation, tension in opposition, amusingly versatile.

Cancer ♋, return, decrease of days, damming up of sap, watery.

Leo ♌, highest solar power, fiery.

Virgo ♍, moral purity and maturity, calming the lusts (Bebelind) of the earth.

Libra [*Forsete's Scale*], Eve, ♎ autumnal equinox, lusty, stormy.

Scorpio ♏ I in transformation through generation, concentration of sap.

Sagittarius ♐ eager will, fire (warmth) striking inward.

Capricorn ♑ , os-pert, *per aspera,*[1] increase of earthiness.

Aquarius ♒, hagal-kun-bar, birth of the holy family, the aquarian wave influences perception which corresponds to the air.

Pisces ♓, Solar-fire that generates the I-spark. Fish and water are the symbol of the powers of formation.

1. Lat. “through adversities.”

Kalic Solution to an Inscription in the Church at Bergkirchen near Wittekindsberg

by Jarl Widar

[from *Hagal* 12 (1935), Heft 7, pp. 98-100]

ERWEG HIERIA WOL MEIN
LIEBER CHRIST
WOZU DIS HAVS ERBAVET IST.

1752

TRANSLATED INTO RUNES

ᚱᚠᛏᛋ ᛫ ᛞᛁᚱ·ᛇ ᛫ ᚠᛃᚴ ᛫ ᛉᚨᛏ·ᚾ
ᚴᛁᛒᚱ ᛫ ᛇᚱ·ᚺᛏ
ᚠᛃᛇᛋ ᛫ ᚦ·ᚺ ᛫ ᛞᚾᚢᚺ ᛫ ᚱᛒᚾᚢᛏ ᛫ ·ᚺᛏ·

THAT MEANS:

Ryta fyr eis gibor!
Hag-al is ryta is asa!
Fyr os laf myn eis is not!
Laf is halga-ryta: kaun ryt is suntyr!
Fa os kaun ur!
Thor is sun!
Hag-al asa ur sun!
Ryt barbar (biörk-bar) asa ur thor!
Is sun tyr!

TRANSLATED INTO MODERN ENGLISH:

Rhythmic fire of material being is holy!
Preserve the All-I, rhythm
The fire of spiritual-being is Life, my material-I holds Need (compulsion)!
The Life of the spiritual-I is hallowed rhythm:

> Germination makes the “I” rhythmic by circulating light!

Fiery (Spirit) Being is germination in the primeval state [*Ur*] Thor’s (Wittekind’s)[1] being is light!

Preserve the Al of the *Usa-Ur*-light!
Rhythm holds spiritual Life through spiritual Life in the *Asa-Ur* : Thor (Wittekind)!
Light-"I" is light-circulation!

COMMENTARY BY THE EDITOR[2]

The kalic meaning of this inscription follows from its natural sense which here contains the reminder to weigh the purpose for which the house was built: "To serve the memory of Wittekind." For what else is to be considered here if the inscription does not contain a hidden (kalic) sense which relates to Wittekind? Additionally, above the date there is a 1 with a line through it at the top, and this comes out of an inverted 4. For those who know, this sign contains the sentence: "Unity (of Life) has been lost, because leadership has been turned on its head." If the purpose of the chapel is considered, then it is not hard to come to the conclusion that this sentence contains a protest against a false way of thinking that splits the unity of Life and against which Wittekind apparently put up resistance. This allows us to suppose that the inscription was intended to portray the doctrine that the author of the inscription thought was one which corresponded to the views of Wittekind.

This kalic solution, for which the one who decoded it is responsible,[3] will certainly cause many people to wonder, especially since nine whole sentences have been derived from eleven words. In number-symbolism, which is an essential component in the Germanic tradition, the number 11 (*ein-lif,* Anglo-Saxon *andleofan*) means Life in the Spirit through the power of the spark of Got, but in a creation which is stretched and divided into polar opposites (2 is the total of the digits of 11). The primal laws of creation are,

however, expressed—as was actually shown in the Yule 1933 issue [of *Hagal*]—in the 9 basic numbers: 1-9. So if one wishes to find the lost unity once more, one may not stop at 11, but rather one has to refer back to the nine basic numbers.

1. = White-Child.

2. Werner von Bülow.

3. i.e., Karl Maria Wiligut.

It is conspicuous that in the beginning ER is twice represented by R, and W by F, and that the lengthening of E following I is dropped. About this it may be said that R means rhythm and is always numerically determined as such it is bound (E). In the second place a burning fire as well as an electric spark is a sign of a polar balance of two opposing forces (in electricity between anode and cathode) which can be expressed as doubled primeval-power by means of the UU or W. Here we should also refer to the later notice concerning *smet* and *slod* (poetry and expansion). Finally the lengthening E is just a misuse of our spelling rules and is linguistically superfluous.

For those who are not interested in taking a detour through the Runes, German words can be relied upon just as they are written. For with the "weighing," creation begins the plan only to be ended in "Is[t]"[1]—in true (spiritual) Being.

These notes should be enough for starters.

1. German *ist,* the present tense verb form meaning "it is"; in this case an allusion to the "state of existing," or "being" itself.

Maidenschaft[1] *in the Pre-Historic Aryo-Germanic Age*

by Jarl Widar

[from *Hagal* 12 (1935), Heft 8, pp. 118-21]

The institution of girls' schools developed out of the extremely ancient "Modranekht."[2] Since ancient times both sexes have struggled for superiority. In every place where the Aryans—or their descendants of the same blood, the Germanic folk—established political states, women have at once emerged as leaders as soon as the men were wiped out in the enormous struggles for the possession of land, and so women had to take over leadership of their tribes. Since the Atlantean Age this battle of the sexes has been distinctly recognizable and from those times the equality of women in the struggle for the survival of the Germanic peoples was crystallized in their culture. It was only when men were in the minority, due to their continual struggle—sometimes on the water (Vikings), sometimes on land—that women would lead the state. This is known to us right up to the historical periods in the ancient world. Actual political states led by women existed, like the Amazon empire in the south, only on a temporary basis in peace-time and were never very long-lasting. In hand-to-hand combat they were simply not capable of physically withstanding the attacking male troops of the neighboring peoples. So such women-led realms were always relatively quickly destroyed after a short existence. The Aryo-Germanic tribes nevertheless recognized the necessity of granting women their due equal social rights, because ultimately the fate of the women was deeply connected to that of the men in the struggle for

survival among the Aryo-Germanic states which were just then forming.

In this way Germanic *Maidentum* [3] was developed along with its schools as we are able to find them in history until the arrival of the predominance of Christianity in our homeland. Their origins and lines of development can still be ascertained today as soon as the perspective of the investigation is refined in this respect. Throughout the whole of Aryo-Germanic history, from the time of the Atlantean culture until the predominance of Christianity, there was only one idea which was authoritative for all decisions of the counsels, whether male or female—and that was the preservation of the purity of one's own race! Concepts such as inbreeding and incest, as Christendom developed them, were not yet present at this time. Because it had its origins in southern lands, Christianity was certainly justified in the establishment of these concepts, but it disastrously interfered in the history of the Nordic peoples with a misunderstanding of the latter's racial characteristics, as it imposed its concepts on them as leitmotifs. The highest principle of all Nordic people was always the preservation of the purity of their blood. This is quite clearly proven by customs from the pre-Christian past which were characteristic of all Aryo-Germanic folk. For example, in order to guarantee the highest racial purity and excellent characteristics of certain leading clans, such as those of the Ase- and Wane-families, marriage between brothers and sisters of their descendents was directly prescribed. In particular women were subjected to a special test in connection with their racial purity. This test culminated in the examination and testing of all organs important for procreation by specially qualified healers (both male and female) before the women were allowed to enter into marriage with racially pure men. The position and inner

condition of these organs as well as the form of the clitoris was thought to be especially important.

1. “society of maidens.”

2. Cf. the OE term *modraniht,* “night of the mothers” or “Mother-Night.”

3. “maidendom.”

So, for example, it came about that virgins who were chosen as BURGMAIDENS had to conform to special conditions. Of these chosen ones, it was preferred to take those who showed traces of hermaphroditism, in order on the one hand to ensure the limitation of their sexual activity, and on the other hand to prevent them from generating descendents. The organization of this corps of burgmaidens (*Berg-Maidenschaft*, whereby *“berg”* means “the concealed”) clearly indicates clues in this direction when we look at its construction. The corps of maidens was organized in four groups, which are: The lowest group, the HEXAS [witches], had as their duty the care and preservation of the eternal flame and its kindling for purposes of signaling (by day with smoke, by night with a bright flame). Fire was fetched from these women as a part of certain ceremonies or ritual customs (Ara-Ryta) for the lighting the hearth-fire of newly married couples. As a part of land-taking or new settlement ceremonies, or when perhaps the hearth-fire had gone out, fire was kindled from live coals from these eternal fires. The Hexas were initiated into herbology and the arts of animal-healing and served as animal-healers in some tribes and communities in addition to their service relevant to the fire.

The DRUDAS, however, provided service as “Wise Women.” They were counselors (in all affairs having to do with love and marriage) and midwives. Additionally, they provided service as healers of human beings. To this

belonged not only knowledge of surgery, but also knowledge of herbs with the power to heal the human body. Therefore they had to have a considerable amount of knowledge about herbs at their disposal.

Those belonging to the third group, the WALAS, not only had to possess the knowledge of the previous two groups, but were also in charge of the *Maidenschaft* which was self-contained and lived separate from all other tribes. Additionally, they had the assignment of being counselors in all sorts of matters having to do with the well-being or suffering of the whole tribe. For this reason they had to have at their disposal meaningful historical data about the tribe and its individual clans, and had to know their characteristics by reason of this knowledge precisely. From this they drew logical conclusions as to how the tribe was to act in certain important events. Therefore from a knowledge of the history of the characteristics of the clans and a knowledge of the past of the tribe the concept of prophecy [*Hell-sehen*[1]] as well as necromancy [*Hel-sehen* [2]] was developed. It is therefore erroneous to believe that a kind of "sorcery" was connected to these concepts. Pure concrete knowledge of the past as well as a clear perception of the present situation led to the correct conclusion as to how it was necessary for the clan or tribe to act. Because women have an innately clear vision relating to what is important in life, the *Walas* very often saved heatedly agitated men from disadvantageous actions by means of emergency decisions.

1. *hell* = "light, bright"; *Hellsehen* = "clairvoyance."

2. Hel is the underworld repository of the dead in Norse/Germanic cosmology, thus *Helsehen* would denote the ability to gaze into this realm (necromancy).

Finally, the ALBRUNAS, as the highest group of the *Maidenschaft,* were, like the Walas, counselors—however,

they acted as such for the entire folk. The position of Albruna was naturally very desired. So only those women who possessed especially excellent spiritual qualities were called upon for this from within the ranks of the *Maidenschaft*.

From this presentation of the basic division of the *Maidenschaft* it is clear what a deep meaning the position of women had in past times. In the clan she was the protector and director of the honor of men as well as women. In the tribe she was the representative of high idealistic flights of thought and the kindler of enthusiasm for great aims in the interest of the tribe and folk.

In prehistoric times no trace of concepts such as original sin, or doubts as to whether women too had souls, was ever present in women of Aryo-Germanic blood. Closely connected to the cosmos, to the All and to God, and reflecting the rhythmic laws of these in her soul, she was the bearer of the whole of our tradition in our prehistoric past. It was with this understanding that the education of the female youth was designed. Basic to this was knowledge concerning the meaning of all the runic symbols, symbols which had their origin in the interconnections between cosmic and earthly life and which therefore formed a guide in the schools. Only after the inherited writing symbols were taken from our folk by means of a ban on runology and thus reading, writing and reckoning with Runes was banned, was the folk robbed of its ancient cultural property and made helpless and poor in spirit.

Out of these schools for maidens the female cloisterlife in Christianity was subsequently developed. Usually, this was naturally developed in locations where the heathens had previously had their places of education. Monasteries too followed from the old schools of healers and were further developed in locations where they had had been

established. So in a certain sense Christianity renewed the ideas of these old schools, but changed them to serve the aims of their objectives. Certainly women had to fight for the recognition of their very souls right up into the Middle Ages. The idea of original sin oppresses women even today and therefore among our contemporaries we obviously face the misunderstanding of the laws of eternal generation, of the rhythm of blossoming, being and passing away—on the way through the transformation called death—in order to enter into the unending circulation of the eternal rhythm of creation which the cosmos and the All kindly share out to all living beings.

The discussions presented here show in broad outlines the position of women in prehistoric times. Many basic details could not be mentioned due to a shortage of space. But nevertheless it can be seen from these discussions that the destiny of our folk was decided by the natural sensitivity of women and their inner fusion with the cosmos. For this reason woman will always have to be present—at least among our German folk—to rebel against coercive conceptions such as original sin, because they do not conform to the laws of primeval rhythm and probably could only come about wherever a strong base-line, rooted in the blood, is missing due to extensive race-mixing. It is then that strict external measures of the priesthood become necessary in order to restrain the beast in man to some extent.

Description of the Evolution of Humanity from the Secret Tradition of our Asa-Uana-Clan of Uiligotis

[SS document, 17 June 1936, marked read by H.H. (Heinrich Himmler).[1]]

Terrestrial humanity, the highest expression of creation in intelligence and mental power presently on the earth, breaks down into seven epochs, of which four have been completed, the fifth is present humanity, and the sixth and seventh form the ages of humanity yet to come.

Each of these evolutionary epochs which have occurred up to now were, according to the oral secret doctrine, brought about by an enormous world-wide catastrophe culminated by unifications of our earth with one of the heavenly bodies attracted into its orbit.

During the millennia-long interregnum of time, the very few surviving remnants of the previous human epoch gradually began to forget all the cultural advances made up to the time as a result of the ice-age that came about in the wake of the cosmic catastrophe and they would often regress as far as cannibalism in the hard struggle for existence and for food and clothing. During these transitional times (ice-ages) the sparse remnants of humanity gradually accustomed themselves to the new living conditions. In the process, the remnants of humanity which remained on the earth assimilated with those who came “from heaven” (stars) to the “earth.” This assimilation brought about similar intelligences and thus established a new humanity which instituted new racial types. There were “first” men of these kind present everywhere at different points around the newly forming earth. This is also why there is almost always an “Adam” and “Eve” among all peoples of the earth, particular to their own race.

The secret tradition of the Wiligotis-clan Asa-Uanas is called the “Irminsaga” and it provides the following description of the seven epochs.

This saga was recorded on seven Runo-wooden tablets (of oak) in ancient Aryan linear script supplemented by images. These were, however, destroyed along with other family documents of a similar nature in 1848 when three houses belonging to the military retiree K. M. Wiligut were burned. (These houses in Ofen were being defended from Hungarian rebels by General Henzi, who was killed in the effort.)

1. The composition comes from the archival file for Wiligut/Weisthor, Bundesarchiv Potsdam NS 19/3671.

K. Wiligut could therefore only hand these traditions down orally to his descendants (always the oldest son), so that, for example, the question is unresolved as to how the traditions could have been successfully transmitted from one human epoch to another.

1ST HUMAN EPOCH:

“Aithar-beings,” found themselves in constant struggle with the “water-beings” taking shape in the same period. They were “sexless” and propagated themselves as Hymir-born [1]—in the beginning Kymir, later called Angles or Angels—by means of “the concentration of their will,” in order, at a later time, to gain “spiritual” union with the water-beings which were developing with the same mode of propagation. How this process could be explained in more detail is not addressed in the “Irminsaga” and without the Runo-tablets it remains inexplicable.

2ND HUMAN EPOCH:

After the great 1st Cosmic Catastrophe (the crash of a moon into the earth) there occurred an ice-age forming an “air-entity belt” around the earth. The remaining air- and water-entities “solidified” themselves while constantly struggling with each other, into so-called “bisexual Angles” (angels), which partly lived on the earth—but also partly lived in the water and could also fly. According to the Irminsaga they propagated themselves—partly by means of incipient mating of “homogeneous souls” among the air-and water-entities, and had already attained to the level of Got—i.e., creative consciousness. Consciousness was transmitted by means of a few survivors after their general destruction—these were called “beings of knowledge” [*Wissende*] from here on. They could be characterized as original-hermaphrodites.

1. Hymir: a giant from Eddic mythology. See “Gylfaginning,” ch. 17, and the “Hymiskvidha” in the *Poetic Edda.*

3RD HUMAN EPOCH:

The second human epoch had recently been destroyed by a fiery collision with a heavenly body followed by an ice-age. The remnants of the second epoch, who called themselves the “first humans” on earth after the previous Ka-Os,[1] developed after extremely heavy struggles with those who fell “from Hymil.”[2] These were ostensibly beings formed in a way similar to the new humans (battle with the titans and giants?). During this time their bodily structures completed their transition to being “singlesexed.” By their wills they generated new entities of their kind in the manner of Aiyart. They could fly and partly lived in the water, partly on land and had three eyes. The third one supposedly in the middle of their foreheads. This third eye was probably inherited as a result of their mating with the ones who came “from Hymil.” The remnants of the “earth-men” remained as

“dwarves and cave-dwellers.” Still others would have become “giants,” who were more similar to the ones who came “from Hymil.” A few of them also had relations with animals and generated terrible “beast-men.” Thus originated “satyrs, fauns, centaurs and bull-men,” which were in constant struggle with the remaining well-formed humans.[3] This third humanity, however, was destroyed by a collision with a “fiery ball from Hymil”—only a portion were able to flee to the “dwarves” in the caves.

4TH HUMAN EPOCH:

The remnants of the third epoch of humanity underwent the same cultural regression in their struggle for existence as had the earlier epochs of intelligent beings. After a gradual adjustment to the new living conditions on earth this humanity fought its way up to a level of culture, which is characterized as the Uana-culture according to the secret doctrine of the “wise Irmins” (also of the later Armanendom).

In this epoch comes about great knowledge of astrology, which has been transmitted to us through the secret sciences. There were 2 main races: red-skins and moors . . .

Besides these there were those with white hair and red eyes—albinos—who had great longevity, but who were not very numerous. They are said to have invented pictographs, and together with the red-skins to have originated the Runo-script. But all three main races fiercely fought against the “beast-men”—who mainly mated with the moors. Toward the end of the 4th human epoch the third eye began to disappear. Only the “Uana” would have still had one, and these would have been especially intelligent.

1. Ka-Os (= ᚴᚨ): a word-play with Greek χαως.

2. Cf. the Old Norse giant Hymir. Hymil is here a play on modern German *Himmel,* “sky, heaven.”

3. See the theories of Lanz von Liebenfels.

The 4th humanity was destroyed by a subsequent collapse of a moon, which the Uana called “dress” [*Kleid*], and which had “illuminated” the earth together with the Su(o)n for a long time. But they were able to prepare themselves for this for many centuries, as they saw the event coming . . . These are the men who built giant caves in the mountains as a refuge, and who built the great passage-way systems (catacombs) in the hills in order to save themselves. They also made the “Denkstan” (monuments) so that—when their future descendants see them—the “history of the Uana” can be known . . . and that Got can be known, who is the “Hari of al.” And thus the 4th humanity perished. There followed the

5TH HUMAN EPOCH:

The period of transition from the 4th to the 5th epoch lasted for millennia!

Few humans survived despite the possibilities for fleeing into the interior spaces of the earth—everywhere where the earth held “fast,” ostensibly only one couple remained . . . And since they were together, cut off from any news, they thought they were the only ones . . .

But from the moon [*Kleid*] there descended once more human beings with their enormous remnants (see Jacob’s Ladder!). They called themselves Asa and had a significantly longer life-span than the Uana. And they oppressed the Uana and robbed them of their women, because they had saved none of their own. The earth once more turned green, the sky blue, the water bright, and Got-Hari’s eye—the sun

—once more shone through the clouds and Ka-Os diminished . . .

And now gradually they began not having to kill each other in order to eat, because there were also animals, plants and moss . . . And the “wise” once more dispensed their “wisdom” and organized the clans . . . And the Asa established “Eden” with the Uana in Asgard and the “Asa” no longer fought the “Uana,” for Freyr and Faja became one and became Ymir and Freyr and Fraya . . . And the earth swung out and the Asa-Uana children migrated out upon the Atta-lant and wrote their history and even gave the word to the “wise” in support, so they would never forget, how Got created humanity . . .

And the “wise” spoke and “Weiskunig’s” advisor spoke to the folk of “Teut”—the great one, who spoke the Runo—the word from Got, and announced when the run of terrestrial Got-man would be completed: Yet to come are the 6th and 7th holy humanity . . .

And they returned together homeward to the eye of Gôt, to the Su(on), which is eternal from Ur through Ru to Ur, as the history of humanity proves! Got grant it!

FOR THE AUTHENTICITY OF THE TRADITION:

Note: The last part—the 5th epoch—is almost word for word an identical representation of an oral report taken from the retired military officer K. Wiligut who died in his 89th year (1883).

The Halgarita Charms

These mantra-like verbal charms have been gleaned from the archival material left behind by Wiligut. They were meant to be used as ritual chants to awaken ancestral memory and facilitate the breakthrough of the wisdom of the Irminist faith. In many respects they defy translation or comprehensive interpretation. This is how they were no doubt intended. The language of the sayings is a mixture of modern German (with dialectic variants and orthographical oddities), Old High German, Old Norse, Gothic (and Gothic grammatical features), and words and phrases in the special language created by Guido von List, along with a variety of words from other languages.

Notes have been provided where clear interpretations are possible, or where curiosities present themselves. The numbers, when present, refer to archival designations in the original manuscripts. The sporadic punctuation of the original documents has been left intact. The sayings appear to have been transcribed in the years 1928-29.

6. KALAOS OF THE CHALDEANS

kalao albrune[1]
kala kosme
kala gotai
kala utai

13. BOSO CARVED RUNES

Boso fraete (wraete) Runa[2]

23. THIAZZI CHARM

Thiazzi kargai megog maya,
Runa gotai magog Suna.[3]

24. ORIGIN OF THE CELTS

Kalai keltai uröd mai
Kalai gotai ritur sun
Kalai noreländ ritai got
Kalai kymri wendai not

25. COSMIC ALCHEMY

Sal a Sal
laf a laf
wigun fyrmai[4]

26. BRENNUS CHARM

Brennus tre, Brennus notri
Brennus gothai, Brennus mortri.

27. SANTUR CHARM

Sunur saga santur tvo
Sintyr peri fuir sprueh
Wiligoti haga tharn
Halga fuir santur tvo

28. HARZ CHARM

Harai sunwendt
Haray sunhel
Salang sun
Harai Brokund
Baltarai wundt.

36. GOTAI CHARM

Gotai Gotis
Gotayr Gotais
Gotos Godis
Godais Gotiis

41. FIRE CHARM

Fenrüs fuiro frause sunai[5]
Trii fyrai sana ans

zwo tri fyr zena
Niull fana niull ans

44. Wiligotos Charm

Sulefad saga salrfut tatr
Wotara fuirt Wiligotos
Wetari flotr sulefad utr
Wiligotis salfar salefat lar

47. BOSO’S DESCENDANTS

Boso fraete Runa Ata, Runatal tat’r Odhinns Boso,
Mata Maya fraete Mani, Flodai fraete tithar Grodo.[6]

54. CREATION OF LIGHT

ok hele sprukh ta ara sun
lukh aukh un aukh bem Asasun
sao fuyr ter Salang lauff sayn baan
sayn lewen umb ten Sun Ara an
sao funkt daromb tar sayn korun
Gothara stat up ten nayen Sun
ti zwiehet wart-te Hele-fraw
nun lekth gullimborsti up te saw—
ter zwiespalt stat ti zwieträekht prun
Ays Hele waikt Gothar te Sun! [7]

60. TEUT-BLESSING

Taito runai asa tait
Gibor stanar wendai ur
Teutopurgai sunwendstan
Gibor runai godai tait [8]

66. KYMBRIC CHARM

Kymbra monti hailloh sun
Kymbra talai hailloh urdh[9]

68. WAY TO THE MOTHERS

Maya faeki kloig, Kat ar sunur fraeg,
Kat ar Mani Sunur, Mani kat ar pertisur
Maya faeki kloig.

77. HAILAND CHARM

Hailand hagelaind heliand
Helisuntei helisprant.

79. GOTHARI CHARM

Helli krotti Gothari!
Ilp oks un oksen Arahari
Wiligoti ok Kelta!
Un spranga Ur
Un ganga Ur
Sun leif Gothari!

127. TYR-SAL-ANGE CHARM

Tyr sal ange, sal lange fyr,
Hueb i bar björk uroad fuir [10]

142. MERSEBURG CHARM

Phal ende Wodan
vuoren zi holza
da wart demo Balders
volen sin vuos birenkit
thu biguolen sinthgunt
sunna era suistir
thu biguolen Frua
volla era suistir
thu biguolen Wodan
so he wola conda
sose benrenki
sose bluotrenki
sose lidvrenki
ben zi bena
bluot zi bluoda

lid zi geliden
sose gelimida sin[11]

179. EYLIMI CHARM

Eylimi—ai li mi
leka far
jarimi ia mi
lejka jar [12]

218. WILIGOTO CHARM

Ur fruese Ru
Wiligoto sal ange laf
Sun wendai wilistan
Gotharai logoi (lokoi) straf.

281. MATARA FYRSTAN CHARM

Matara fyrstan asa Far
Arvana salur ogoi
Fyrkata salur Matharar
Arvana satur logoi

410. O MANI PATME SUM [13]

O mani patme sum
Alfatur[14] og helium

418. WOTANISM CHARM

Wotara tot gotari war,
Gothari shyn gotara sun
Uilgothos sprunk giboraltar
Uilgothis sun gotseben brun.[15]

718. FRANCO-CELTIC CHARM

Sunai suni sunawendt
Halgaryta asasun

Suni sunai lokestan
Ghibi hribar gordifan

1012. GOTHIC-KYMBRIAN RUNE-BLESSING

asta kembra kymbraie
taraisk thursai gotaie [16]

1111. MAYA WYNELÄNDIS CHARM

Saleafad treaugt selafot watr
Selafat sunr salefut matr

1119. TATVA CHARM

Flodo urai saexai ans,
Sunai, manai, maja, lans,
Irdai, jupon, kak, elans.

1211. FEMBLUEM CHARM

Fembluem rudt lant ten true,
tue esse tue gege,
Femlant ruotrikht ten wurt
sein true hant sein true ukort.

1218. SAXO RUNA TATR

torasa sun tyr asator [17]
Guothora slang storasa ruol

1222. KYMBRI AND TEUTONES CHARM

Tirus Turis Taros Tyr
Zenas Zonis Ziuos Vyr [18]

1319. BALDUR CHARM

Baldur Baltar Belial
Salur (n) Uiligot sunas Baal
Sunfuir fyrsal
Paradair galata[19]

1818. CRUCIFIED SERPENT

gekruiste slang, gekruiste hant [20]
Gothari ger, Gothara lant.

1913. GOTHIC BALDUR CHARM

Pruntur prantai Brennus ans,
Brontax braida Wilis ans.

6119. KING FRODE'S MARRIAGE-LAW

Kunig Frode salaf al fena
Fridleif sun ai jotunlant
Pruk tuo Frauja Fenja Menja
Gull ajd bluet Walkyrja stant
Grotto lued ai Frodi fluekh
Grotto lued ai Frodi spruekh[21]

HERALDIC CHARM OF THE WISE-KING

Treve Korune, treve Pergh
treve Asa, treve Zwergh
treve Jötun, treve Mar
Aes treve Weis Kunig
trev Lew, rout Ar.

BAPHOMET CHARM

Draugs godiu obi
Adlar obi Dreaugs
Bafomatli sun Lew ans
Sun luecht Bafomatli dvo[22]

NOTES TO THE HALGARITA CHARMS

[1] On the word "albruna," see Wiligut's article "*Maidenschaft* in the Pre-Historic Aryo-Germanic Age" in this book. Albruna

is also found as the name of a seeress in chapter 8 of the *Germania* by Tacitus (1st century C.E.).

2 This is taken from an older runic inscription, the bow fibula of Freilaubersheim, which reads *Boso wraet runa: thik Dathina golida* : “Boso wrote the rune, Dathina greeted you.” This inscription dates from around 575 C . E ., and is now found in the Altertumsmuseum in Mainz.

3 Thiazzi is the name of a giant found in skaldic poetry and in the *Prose Edda* of Snorri Sturluson (13th century C.E.). *Runa,* an archaic form of the word “rune,” is found here and in other places in the Halgarita Charms. The name “magog” appears, which is important as a symbol in Freemasonry.

4 Both the words “sal” and “laf” are important in the special heraldic language of Guido von List. “Sal” indicates “holiness,” while “laf ” means “life.”

5 “Fenrüs” may be a reference to the cosmic wolf of Norse mythology: *Fenrir,* the genitive form of which is *Fenris.*

6 This charm is curious for its inclusion of words from Halgarita Charm No. 13, and the name Boso again, along with a mangled reference to the title of a part of the ON poem “Hávamál”: *Rúnatal thattr Ódhins* (“the Story of Odin’s Runic Listing”).

7 This charm may make reference to Asason(r) = Son of the Æsir = Thorr, and certainly to the boar of the Vanic God Freyr = Gullinborsti = “Golden-Bristle.”

8 Here there are probable references to the Detmold region: the Teutoburger Wald, and to the *Sonnenwendstein* (the altar in the Externsteine sanctuary). Gibor is the Listian name of the G-Rune.

9 Kymbra is an obvious reference to the tribe of the Cimbri. This tribe, along with the Teutones, migrated from Jutland

into the south of Europe around 120 B . C . E . Urdh is a clear reference to Urdhr, one of the Norns.

10 Tyr refers to the name of a Norse God. *Björk* is Icelandic (and Old Norse) for “birch,” but it is not the traditional ON name of the B-Rune, which is *bjarkan.*

11 This incantation is in Old High German, and is translated in full in *The Galdrabók*, pp. 110-11.

12 Eylimi is a figure from Old Norse heroic mythology. He is the father of the mother of the hero Sigurd.

13 This is obviously based on the Sanskrit mantra used in Tibetan Buddhism which is usually transliterated *Om mani padme Hum*: “*Om* - jewel in the lotus - *Hum!”*

14 “Alfatur” = ON Alfödr or Alfadir = “All-Father.”

15 This mantra is conspicuous for its use of the word “giboraltar,” about which Guido von List made so much (see *The Secret of the Runes,* pp. 65-66).

16 “Thursai” would appear to be a reference to the “giants,” or *thursar,* of Norse mythology. Again there is mention of the Cimbri.

17 “Asator” = Asathor = Thorr (of the Æsir).

18 Here appear the Norse and Old High German forms of the name of the Germanic God of Law: Tyr and Ziu, respectively.

19 This mantra is interesting because Wiligut, in addition to referring to the Norse god Baldur, uses two Semitic names of entities: Belial (“the demon of worthlessness”) and Baal (“the [pagan] Lord”).

20 The words “gekruiste slang, gekruiste hant” apparently mean “crucified serpent, crucified hand.”

21 This mantra is conspicuous for its use of figures from Old Norse mythology: King Frodi (a mythic king of Denmark

whose reign was known for peace and prosperity), Fenja and Menja (two giantesses who ground gold for King Frodi at a mill named Grotti, see “The Lay of Grotti” in the *Poetic Edda*) and *Valkyrja* (valkyrie, “chooser of the slain”). It also uses the Gothic word for “lord,” *Frauja.* Additionally, it makes use of a version of the Listian formula “alaf sal fena,” which means: “All hail to the one conscious of generation.”

22 Baphomet was the name given to the “devil” which was supposedly worshipped by the Knights Templar. The name is most likely an Old French garbling of the name “Mahomet” (Mohammed).

Gotos-Kalanda

Wiligut prepared and privately published the *Gotos-Kalanda* in a tasteful booklet format and distributed it to a small circle of friends at Christmas, 1937. This rare artifact is not typically included in the bibliography of Wiligut’s published ouvre. It does, however, deserve attention when considering his work as a whole.

Structurally, the poem is based on the yearly course of months interwoven with a certain view of natural cycles in the context of Wiligut’s Got-mythology. The individual months are referred to by German pagan names that had been revived in certain *völkisch* circles. Some of these can be traced back to the “barbarian names” still in use during the ninth-century reign of Charlemagne. Wiligut’s text can be compared to the discussion of the months found in Guido von List’s *Die Religion der Ario-Germanen* (The Religion of the Aryo-Germanic Folk [Rûna-Raven, 2005], pp. 13- 18), and the ideas and use of language in the *Gotos-Kalanda* also indicate von List’s influence. But Wiligut’s poem provides an original insight into his view of the cycles of time.

What marks Wiligut's ideas as unique is his consistent understanding of events within his own Got-mythology. He avoids references to traditional Germanic myth, with its gods and goddesses, and instead remains committed to a more abstract and monotheistic cosmology. This was also reminiscent of von List, whose own work features the "Twelve Gods" who evolved from the "One-God."

Wiligut's esoteric use of folk etymology and word-divisions is also characteristic of the ariosophic genre. In addition to the peculiar punctuation and stylized emphasis on certain words (indicated in the original by quotation marks, and in the translation with italics), Wiligut's poem contains certain nuances that are impossible to translate. For example, the text concludes with the lines:

> *Darum ist We-Ende Anfang nur*
> *Von Gotos Wesen "Ur-nat-ur."*
>
> Therefore a turning-point is only a beginning
> Of Gotos' essence *primordial nature.*

The compound construction *We-Ende*, must be read in context as *Wende*, “turning-point.” But the peculiar spelling points to *Weh-Ende*—the end of pain or woe—the final resting point at the end of a cycle. This is followed by a new beginning within the eternal being of the Gotos, further defined by the enigmatic formula: *ur-nat-ur*. This must be interpreted as a nonstandard spelling of the word *Urnatur,* “primordial nature.” The idiosyncratic division of the formula

is an esoteric reference to the “primordially (*ur*)-non (*nat*)-primordial (*ur*)”—a concept charged with both the positive and negative poles of being.

The *Gotos-Kalanda* has appeared in English once before, translated by Markus Wolff, Gerhard [Kadmon], and Michael Moynihan, and published as a small booklet (Vienna: Aorta, 1992). The version below has been newly revised by Michael Moynihan.

Gotos-Kalanda

HARTUNG (January)

Love is in Creation’s reign,
His law in all *Being*
It is by Got—for us selected—
His Creation’s well-seasoned wine…

May it as ever begin anew
The measure of man, the yearly cycle,
Love knows no *sense of restraint*—
It is of Got—his song of praise!

HORNUNG (February)

The moon’s night—most secret weaving—
Love without space and time—
Got sank His life into you,
And with it *immortality*!

Why make haste to kiss
When the moon's crescent rests?
Even if all *must die,*
Love has always conquered anew!

LENZING (March)

Youth calls the strong urges
Spring, when it embraces itself,
And *eternally young* Love
Presses, pounding, into the souls—

When the soul's Gotos Faith:
Love, reaches for the stars
And Love, like the dove,
Roves through the aether's blue.—

Love, *Love,*— alas only Love
Breathes field and forest and meadow
It knows in such a creative urge
Only Got in his greatness!

OSTERMOND (April)

May you all be fooled by many Gods—
He who, in Love, trusts in Got,
Can hold out through all storms,
For *Love is the bride.*

True Love endures,
Whatever the weather may be.—
And only he is *volatile,*
Who *delays* the fair month of May…

WONNEMOND (May)

May’s blooming—May’s fount
Wonders of this eternity—
Light of all the world’s suns
And full of Gotos’ bliss

And not even the highest knowledge—
No wondrous songs—
Can miss May’s blooming,—
The *sun’s gold* of this creation!

With the strong arms of procreation
Around woman’s slender body,
Full of the glow, the warmth of life,
They find themselves there, man and wife—

Twofold unites itself the will of creation,
Spatially beautiful—united into *One*,
As only Got can still the flames,
That joined together in the flood…

May’s beauty—May’s becoming—
What is time and what is space?

The Will of Gotos here on Earth
Remains mankind's most lovely dream…

BRACHMOND (June)

June poses the anxious question:
Love!—Wonder-Gotos,—*Being*—
Timidly stirs the lament:
Are you eternal? Are you *mine* ?

And a wonderful stirring
Creation's holy deeds do feel
The spirit of Gotos in strength and blessing
Must rest in *high knowledge*…

HEUMOND (July)

In creation, desire glows
Wondrous and full of consolation…
How should fulfillment come
From worried tears of Love?

Becoming is what the Al called itself—
Beginning here in eternity—
Eternally it burns, as it has always burnt:
Man's lot calls it *space and time.*

ERNTING (August)

August-os, cleverest of all moons—
That now reveals the thorns—

O now you know, what was not worthwhile
What the *Love* does *not* fulfill!

Hot light glows amid the aether
Everywhere in the Al, in Being,
Man's lot,—sooner or later,—
Always adapts to the cycle.

What are the frightened dreams of man,
Life's fire and blessedness ?:
They are only bits of foam from Gotos' Sea
On the shore of *eternity*...

Full of secrets is the fertilization—
Symbol of this whole world
And those as well, who sought Got,
They stand on *Nothing,* on the *I*...

SCHEIDING (September)

The tree, theI—bears now the weight,—
The fruits of its procreating womb
And are like he—full or empty—
Like his Love, great and small.

And these fruits, they show
To us all Love's deep sense:
The reign of procreation, essence, circulation
Always leading us to Gotos' spirit...

And Gotos' spirit, *truth's love*
Stands above Al, the entire world,
It rules this Al and its urges
It is He, the one who upholds true loyalty!

GILBHART (October)

October calls itself the earthly measure
Of man's deeds and man's appearance,
The blood rushes, it rushes *forgotten*—
Only Love is of Got alone—

Where dwell time and space—those two?
Fleeting, for it is man's mind!
Only Gotos' Love may endure it,
That *fleeting* I am in *Him*!

NEBELUNG (November)

The dark that shatters souls,
The *I* knows not such dark!
Around me is Got, in me Al-one,
The *dread* I leave to *matter*.

Got is Love: clear and light,
Everything becomes quick, even in *matter.*
Wherever Being and Love glow through it,
There the *dark* must swiftly flee.

JULMOND (December)

The twelfths are of space and time
A passing measure of eternity
Only Got Al-one
Is threefold Being,
Weaving itself as light
Into existence!

Therefore a turning-point is only a beginning Of Gotos' essence *primordial nature*.

—Julmond 1937, K. M. Wiligut

APPENDIX A

Introduction

by Erik Gustafson

[from *Hagal* 11 (1934), Heft 7, pp. 1-4]

With today's issue our journal is entering into a new phase which is of special importance for the efforts of the Edda Society.

Up until now this has proceeded from the writings of Guido von List and Rudolf John Gorsleben and the sources used by these two men. These sources were taken up carefully by List because he characterized his books as being the result of his own investigations and "Runevision," and it was his bias to consider most of the sources correct; yet he was often unable to completely avoid the judgment of "exact science," which rejected List as a "would-be scholar and speculative character."

The written sources of the Nordic past, the *Eddas* and sagas, and so on, were in this view thought to be evidence of a high-point in Germanic culture, and not what they actually are (as painful as it might appear): evidence of a time of decadence already clouded by non-Germanic elements.

We now know that List did not envision his knowledge out of the Runes during his blindness, but rather that he honestly, and to the best of his knowledge, combined the tradition of several families into one unified form of Germanic religion, science and constitutional law in the wisest sense. We know that the majority of his work is good

and faultless, but that he also represented some things in a faulty manner and that especially his Wotanic attitude is incorrect. We know also that despite many errors his work was not in vain, in spite of its complete rejection by the “exact” sciences, which do not themselves know how materialistically they think and act. Wide circles of our German folk, both inside and outside the truncated borders of our *Reich,* in whom the voice of the blood still spoke, were set free from the fetters laid upon us by a doctrine of faith foreign to our kind, along with the exploitation of a need for transcendence in order to establish and consolidate their purely materialistic, temporal world-domination. His courageous advance motivated other representatives of the tradition to communicate their knowledge to us so that today, in the building up of the Third Reich anew, we can lead segments of our Folk in the ways of our Germanic forebears, as there are those who find no satisfaction and no peace in the religious doctrines and churches which still dominate today.

Indeed, there is, among us as well, a *tradition*. That it never occurred to us that we too could have had a tradition is just proof of how much, and how deeply, we were chloroformed—even as the academic sciences grant the idea of a tradition to Eskimos, Hottentots, Indians and other “ savages, ” and use them for their research. Certainly we too have a tradition. There are good reasons as to why it was, and is, not well-known. It had to be kept secret for the safety of the bodies and souls of the transmitters of the tradition and for the secure transmission of the store of knowledge to be handed down in order that it not fall victim to the stake, dagger, poison, or the madhouse. An untold number of those with this knowledge fell victim to those circumstances because it was known who they were, and what valuable treasure they possessed. The tradition was handed down in various ways. It was transmitted orally from father to son, but was also set down in writing; however, in

this case only in such a way that only those with knowledge, and who possessed the key, could read the true content of the writing. Moreover, the key was not lost, as List felt compelled to say for various reasons, but rather it is still available and is being loyally preserved. The reason why all of this store of knowledge given to List and his school is for the most part otherwise unknown, is because he believed he was only allowed to offer the knowledge in a cautious and veiled manner.

From this issue forward, *Hagal* will be based on the knowledge of a transmitter of the tradition who gives and will give us, in fragments, whatever part of his knowledge may be given today. With this there arises a serious duty for readers of our journal. According to the old tradition, knowledge may not be passed to anyone in a ready-to-use form, finished and pre-digested. Rather the knowledge is passed in a form which forces the recipient to do his own work. Success depends on whether the student can really do anything with the store of knowledge or not, and whether he is ready to enter into higher levels.

> Note: In the understanding of the original Irmin-faith, the late period of Germanic culture, as we meet with it in the Nordic tradition, indicates a period of decadence as it is at this time that strong non-Germanic influences, partly racial and partly of an ecclesiastical kind, are made evident. A very good picture of this is given in the book *Mitgards Untergang* by Dr. Bernhard Kummer (Leipzig: Pfeiffer, 1927).

We can not emphasize strongly enough that runology has to be comprehended in a purely spiritual sense and that we reject most emphatically any connection with materialistic, magical and occult ideas, views, desires and actions because undertakings of this kind stand in the most extreme opposition to the pure original doctrine, and so in this respect damage is done to believers with this erroneous

use of runology—damage for which those who have undertaken such actions must be responsible.

Now it may be that perhaps one reader or another will have the opportunity to compare that which we are presenting with the living tradition of a person of knowledge secretly living in your local area, and that deviations of a greater or lesser magnitude will be encountered. This is to be expected and is unavoidable as things stand. If such is the case we ask you to let us know so that either the informant of the reader can confer with our man of knowledge through our mediation, or give him the opportunity to express himself on the matter. Only through such exchanges of views can the old kernel be found once more—that is, where it has not been preserved intact in the tradition. This is an assignment which we are herewith expressly giving to our readers.

There is one additional thing which we request you to strictly observe. We are not revealing the name of our man of knowledge. Attempts to approach him based on curiosity or sensationalism are pointless. Whoever is not sincerely involved, who only casually participates and can only casually involve his person and all his personal affairs in such matters, has nothing to gain from us. We can gladly do without him. We promote the principle that was the authority for the election of the nobility among our forebears:

First your Folk,
Then your clan,
Finally yourself!

APPENDIX B

The Cosmos in the Conception of our Ancestors

Gabriele Dechend

[from *Hagal* 12 (1935), Heft 4, pp. 51-53]

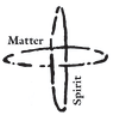


Fig. 1

According to ancient tradition the graphic representation of the cosmos among our forebears was such that they thought of the Spirit as rotating vertically and Matter as rotating horizontally. (Fig. 1) This concept was a basic motif in all primordial religions and represents the so-called "Mysterium of Supreme Knowledge."

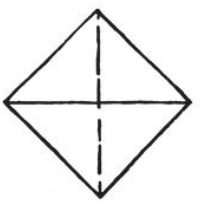


Fig. 2

As a result of this vertical and horizontal rotation of Spirit and Matter, two planes appear, seen schematically, to be superimposed on each other vertically: the Planes of Spirit and Matter. If the outermost points of the two planes are connected, there results the image of two triangles, one above and one below. These form the basis of all “Knowledge.” In them is contained the deepest knowledge concerning “Got” and “Al.” (Fig. 2)

The Christian Church also took over this symbol, but they divided it into something “heavenly” and “earthly.” In this way they robbed it of its meaning and most significant context. In this they robbed—and did so quite intentionally, in order to be able to better control people—Northern Man of his basic knowledge that the “Got-ly” and “Earthly” are an indivisible *unity,* from which we alone can solve the final riddles of the cosmos (Got, Al). Already in the oldest churches the two triangles appear divided, known as the heavenly “Goteye” and the Earthly “*Man* on the cross” of the terrestrial. (See Fig. 3) But the astoundingly deep meaning of these two diagrams can only be revealed by their “unity.” (See Fig. 7) this will be demonstrated in a future explanation. (See also *Hagal* 7, 8, 9 [1934])

Fig. 3

In Wotanism the two triangles also already appear divided, which is clarified once we understand that the *Edda,* which transmitted the Wotan-cult to us, was recorded at a time

when Christianity had already penetrated into German territory.

Fig. 4

The upper triangle represents Spirit becoming conscious in Matter, and this actually by means of the addition of the current of Energy. (Fig. 4) The lower triangle becomes the image of the “crucified,” or in the Wotan-cult that of “Odhin hanging on the World-Tree.” (See Fig. 3)

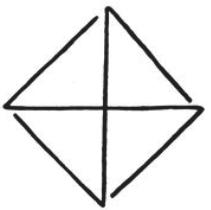


Fig. 5

If we now superimpose the two triangles over each other, the cosmic image of the “ Vyrfos ” (Fig. 5) emerges. Where the spiritual ray intersects the Energy-Matter Plane — common to both triangles— consciousness arises expressed through the image of the “conscious head” or the “talking head,” which is seen by men as the “likeness of Got,” the head as the seat of the mind. (Fig. 6)

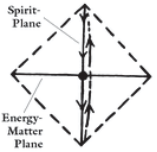


Fig. 6

Now let’s consider the Spirit as shown on the drawing as it moves from above downward (in the direction of the arrow) and on the opposite side from below upward. The arch of the circumference turned toward us, “perceptible to our senses,” is the “conscious circulation,” the “this-sided” part of our lives, the other half is the “unconscious circulation”: the “beyond.”

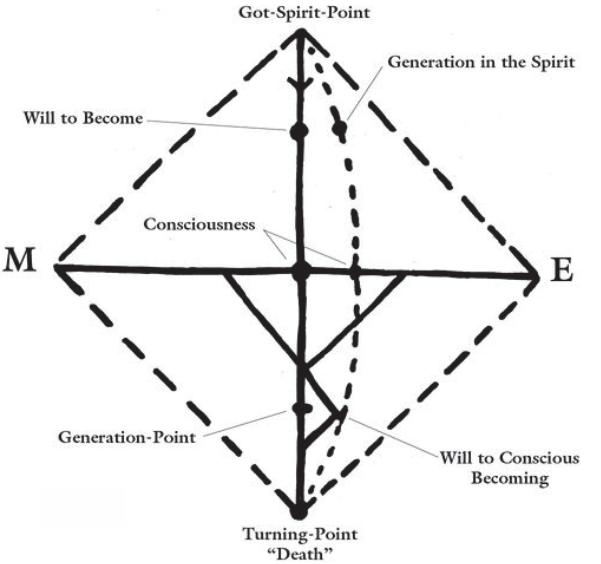


Fig. 7

When the Spirit, in eternal circulation, approaches the Energy-Matter Plane, which is set for release as a potential "plan"—then the "Will to Become" is awakened in this plane. It is represented at the point of intersection of the (concealed) lines of creation in the middle-point of the "Got-eye." It intersects the plane of the span of the arch, i.e., it secures Matter with the aid of the current of Energy and submerges consciousness of *life* in the *Al* into creation. (See drawing 7, the intersection of the vertical *I*- axis by the horizontal plane of effect.) (See in this regard the presentations in *Hagal* 7, 8, 9 [1934].)

Now Spirit-Energy-Matter are combined into a unity. An effect-guidance-formation-unity has been fashioned. Life as movement contains in itself a compelling drive, it comes to an “eternal” generation, which is for its own part prevented, because “without essence” Spirit, Energy and Matter tend to sink down into Nothing, into N-yule, into the Al. So here it becomes clear to us why the drive to reproduce is necessary [*not-wendig*]! It turns [*wendet*] the Need around: the sinking back into “Nothing.”

Now Spirit can enter, through this “turning” [*Wende*] or “death,” into the circulation of the “beyond”—there in the “Unconscious” it now runs through the same levels (points) as it did in the “this-sided” circulation: in this the law of “cause” and “effect” become important. The unconscious Will awakens in the Spirit to become aware of itself—it unconsciously becomes aware of itself in that moment when it intersects the Energy-Matter Plane in the beyond. The Will, in order to return to Got, elevates itself unconsciously toward generation “in the Spirit,” and so it returns to the Got-Spirit-Point—according to the law of cause and effect, in order to enter into the conscious level of the circulation now once more “renewed.” (Fig. 7)

This primordially eternal law of “Ara-Ryta”—of Ryt-mik (rhythm) that forms effect out of cause [*Ursache*], which must again become another cause, from which a renewed effect arises, “endlessly” without end—becomes intelligible to us by means of all this. It is, however, also clear to us that a person (a priest for example), or any other kind of “being,” can never absolve us “of our sins” or free us from our guilt. Only we can do that ourselves by making an evil effect of a bad cause into a good cause, which now “compulsorily” must have a good effect as a result according to the law of Ara-Ryta.

APPENDIX C

Name-Giving Rite

Heinrich Himmler

[SS document, 4 January 1937]

Today on the 4th of January 1937, from his house at Schorn near Rottach-Egern on the Tegernsee, SS-Brigadier General Karl Wolff made the following report to me, his present *Reichsführer*-SS.
"*Reichsführer*-SS: I am herewith announcing to you our third child, whom my wife, Frieda, née von Römhild, bore to me as my first son on the 14th of December 1936, at the end of the third year of the Third German Reich."

To this I respond:

"I thank you. I heard your report before witnesses, the God-fathers of this child, that is myself, SS-Brigadier General Weisthor, SS-Major General Heydrich, and SS-Captain Diebitsch. Your child will be entered into the birth-registry of the SS and noted down in the clan-book of the SS."

Brig. Gen. Wolff thereupon handed the child over to the mother who received it. Then I instructed SS-Brigadier General Weisthor to carry out the name-giving.

SS-Brigadier General Weisthor wrapped the child in the blue ribbon of life and then spoke the traditional words:

“The blue ribbon of loyalty runs through your life.

“Whosoever is German and feels himself to be German must be loyal!

“Birth and marriage, life and death are symbolically bound together by this blue ribbon.

“And now this, your child, is clanically bound with my inner wish that he become a real German boy and an upright German man.”

Now SS-Brigadier General Weisthor took the cup and spoke the traditional words:

“The source of all life is Got!

“From Got flows your knowledge, your duty, your purpose in life, and all understanding of life.

“Each draught from this cup bears testimony to the fact that you are bound to Got.”

He then gives the cup to the father of the child.

Now SS-Brigadier General Weisthor took the spoon and spoke the traditional words:

“This spoon will nourish you henceforth until the time you become a young man. Your mother declares her love for you with it and punishes you by not feeding you with it when you transgress against the laws of Got.”

He then gives the spoon to the mother of the child.

SS-Brigadier General Weisthor then took the ring and spoke the traditional words:

“You, child, shall only wear this ring, the clanic ring of the Wolff-family, once you have proven yourself worthy as a youth to the SS and to your clan.

“And now I give to you, according to the wishes of your parents, and by the mandate of the SS, the names:

Thorisman, Heinrich, Karl, Reinhard.

“It is up to you, parents and name-godis, to instill in this child a genuine, brave German heart, according to the will of Got.

“For you, dear child, I wish that you will guard yourself in such a way that upon becoming a young man you will want to keep the proud name Thorisman as your first name for your whole life.”

“OUR GOT GRANT IT!!!”

I herewith sign this document and have requested the name-godis to sign it as witnesses as well.

The commander: H. Himmler

The name-godis:
1st name-godi: *Reichsführer*-SS H. Himmler
2nd name-godi: SS-Brigadier General K. M. Weisthor
3rd name-godi: SS-Major General R. Heydrich
4th name-godi: SS-Captain Karl Diebitsch

Essential Chronology of the Life of Karl Maria Wiligut

1866	(10 Dec.) Karl Maria Wiligut born
1880	Enrolls in Imperial Cadet School in Vienna-Breitensee
1884	(Dec.) Joins 99th Infantry Regiment at Mostar in Herzegovina
1888	(Nov.) Promoted to Second Lieutenant
1889	Joins *Schlarraffia*
1903	Promoted to Captain
	Publishes first book: *Seyfrieds Runen*
1907	Marries Malwine Leuts von Treuenringen
	Daughter Gertrud born
1908	Makes acquaintance of Theodor Czelp, ONT
1909	Resigns from *Schlarraffia*
1910	Daughter Lotte born
1919	(1 Jan.) Retires from military to Salzburg
1921	Czepl spends 7 weeks in winter (1920/1921) with Wiligut
1924	(Nov.) Committed to asylum in Salzburg

1927	Released from asylum
1932	Leaves Austria for Munich, Germany
	Teaches among the *Freie Söhne der Nord- und Ostsee*
1933	(Sept.) Joins SS (pseud. Karl Maria Weisthor)
1933-39	Holds official rank in SS
1934-35	Articles for *Hagal* appear
1934	(April) Promoted to SS-*Standartenführer* (colonel)
	(Aug.) Brings Günter Kirchhoff to the attention of Himmler
	(Oct.) Appointed to head of Section VIII (archives)
1935	(Spring) Moves to Berlin (villa at Kaspar Theyss Str. 33) (1 July) SS research division *Ahnenerbe* established
1936	(June) Conducts with Kirchhoff an eight-day esoteric survey of the Black Forest region
	(Sept.) Promoted to SS-*Brigadeführer* (Brigadier General)
1938	Comments on work of Julius Evola
	(Nov.) Karl Wolff visits Wiligut's wife Malwine in Salzburg
1939	(Feb.) Announcement of the dissolution of

	Wiligut’s office
	(Aug. 28) Official date of Wiligut’s retirement to Aufkirchen
1940	(May) Wiligut moves to Goslar
1943	Goslar quarters requistioned for medical research, moves to an SS guest house on the Wörthersee in Austria
1945	After war assigned to refugee camp at St. Johann near Velden
	Wiligut suffers stroke
	(Dec.) Returns to Germany (Arolsen)
1946	(3 Jan.) Wiligut dies and is buried in the cemetary at Arolsen

Wiligut's gravestone in Arolsen. The inscription reads: *Unser Leben geht dahin wie ein Geschwätz* (Our life passes away like idle chatter). Wiligut's own request for an epitaph went unfulfilled. In a notebook in 1939 he had stated that it should read: *Hier ruht, bis Gott ruft, Karl Maria Wiligut, der Letzte seines Geschlechtes* (Here lies—until God calls—Karl Maria Wiligut, the last of his clan).

HERITAGE